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The CHRISTIAN CENTURY

A Journal of Religion

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By Hubert C. Herring

How Can a Young Man Serve God?

By Howard Y. McClusky

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The CHRISTIAN CENTURY

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EDITORIAL

Are There Any Connections?

CERTAIN FUNDAMENTALISTS are inclined to resent the charge sometimes made that the conception of religion which they hold tends to close the eyes to those social sins and obligations that are becoming so clear to other Christians. That there have been many whose theology has been so conservative as to deserve the title of reactionary who yet have had a lively interest in the social readjustments of our time cannot be denied. Yet there persist expressions in fundamentalist quarters that make one wonder whether a thoroughgoing fundamentalist can be fully aware of the social implications of Jesus' gospel. Here, for example, comes the Presbyterian with a blast against the proposed twentieth amendment to our constitution safeguarding children from the evils of child labor. "The rearing and care of children," says this militantly fundamentalist organ, "is not committed to the state, but to the parents, by the law of God. This work is of too delicate a nature to be committed to the state and submitted to the shuffling of politics. It looks strongly toward socialism. . . . If cruelty or injustice is in any way perpetrated on a child or minor, there is and should be a way for his civil defense. But to attempt to make a civil provision for interfering with parents in the use and training of their children is a return to barbarism. . . . Moreover, the training of children to industry from their earliest years, without oppression, is of the first importance to the nation, the family, and the individual. Nothing could be more perilous to the rising generation than for them to feel that the state protected them from work and that idleness was their right. One of the greatest blessings of this nation, and one of the sources of its greatest power, has been the necessity of its youth learning to work at an early period in life." Many

of our readers will find it hard to believe that sentiments of that nature have actually been printed in what professes to be a religious weekly in this year 1924. But there they are. Is there any connection between them and the editor's theology?

The President's Defense of "Defense Day"

SENSITIVE TO THE VERY widespread opposition to the proposal of the war department that September 12th be observed as a day for the assembling of the military forces of the nation and as many citizens as are willing to make the gesture of being soldiers, as they would be required to do in case of war, the government is attempting to make explanation and to disavow the idea of a war measure. The President has written a lengthy statement in which he demurs to the use of the term "Mobilization Day," and says that he would prefer to call it "Inspection Day." One dislikes to disagree with so earnest and urgent a statement as that of the chief executive. His desire to save the war department from criticism is laudable. But the term "Mobilization Day" was not the coinage of the enemies of the movement, but of the publicity bureau of the war department itself. It is not strange that it should take its place as the frank and easy definition of just what is intended, an assembling of all the units of the army, the National Guard, the Organized Reserves, and such other troops as the President may direct, and in addition, all citizens who are willing to present themselves for inspection and assignment to specific tasks and responsibilities. In fact, it is difficult to see that the President's term, "Inspection Day," is preferable to the common one whose use he protests. No one has any objection to a review of the small standing army, or of any reserve corps that is avail-

able for parade and drill duty. Police forces, fire departments, and other public instruments of protection are subject to such inspection and drill at any time. But this is entirely different from the intent of this so-called "Defense Day." As defined both by General Pershing and Secretary Weeks, it is a summons to the man power of the nation to present itself along with the regular enlisted units of the army, for inspection, instruction in the duty of arms and the specific work that would be requisite "in case of emergency." No such expansion of the military forces of the nation was ever intended, except, as the President states, in case of such an emergency. No emergency exists. There is no more occasion for such a summons to the citizens of the nation to present themselves for inspection and assignment to hypothetical military duties than for their joining in police drills or in the assembling and inspection of the fire department. The President is misled into an unhappy comparison when he says he wishes that crime might be abolished, but he would not therefore abolish courts and police protection. No one is asking that the small standing army which serves as a protective force on occasion be abolished. But neither does anyone imagine that the entire body of citizens could be summoned to act as if they were judges and court officials, or policemen. The comparison is wholly inappropriate. The nation has always tried to cultivate the arts of peace and not prepare itself for war. It has always been taken unprepared when war has come. It is to its credit and glory that this is the case. It has higher purposes than those which lie in the field of even so honorable a service as that of the army. When an emergency really has arisen, the nation has not been found wanting. But meantime its highest duty today is the proclamation and illustration to the world of the ideals of peace, and no military maneuver, called Defense Day or Inspection Day of Mobilization Day, can serve that purpose.

Racial Problems Surmounted

THE UNIVERSITY OF HAWAII bears two distinctions. It is the youngest American institution of this rank, and it has met what might have proved an irritating racial problem with remarkable success. Among educators this Honolulu school is probably best known for its work in the field of sugar technology, but it may well prove that the object lesson in racial adaptation there to be studied may prove of more social value in the long run than any improvements in the method of producing Hawaiian sugar millionaires. The student body last year numbered 345, with parentage divided as follows: Caucasian, 162; Hawaiian and part Hawaiian, 25; Chinese, 71; Japanese, 79; Koreans, 6; Filipinos, 2. "The students from the various races work and play together," Dr. K. C. Leebrick, of the faculty, has said. "They conduct their student activities by self-government. The student body constitutes a small inter-racial democracy. There is absolute social, political and athletic equality as far as university activities are concerned, and there is no evidence of group action based upon race." It is the almost unanimous testimony of educators that students, particularly in the discussion groups that are coming to be so important a

part of modern educational methods, are more fair-minded in their attitude than their elders are apt to be. Now it may remain for such a student group as this in Honolulu to show the rest of the United States that it is actually possible for persons of different race to live and work together in peace and comfort.

Chaplains in the Reserve Corps

THE ACTION OF Rev. Harold E. B. Speight, minister of famous old King's chapel, Boston, in resigning his commission as a chaplain in the Officers' Reserve Corps as a protest against the proposed national mobilization on September 12 is securing the attention that he undoubtedly wished it should secure. Mr. Speight, in forwarding his resignation to President Coolidge, said that, "I find very many citizens who are in accord with my view that the duty and opportunity of the United States at this moment is to give every evidence to the world that our people rely upon good-will and international agreement to prevent renewed warfare." If all the chaplains in the reserve corps held the same view it would be well. But the Boston Transcript, in its issue of July 3, gives another interpretation of the purpose of the reserve chaplains. Under headlines which declare that the reserve chaplains "are America's first bulwark against pacifists and objectors," the Transcript goes on to say that there are now 959 of these ministers who, "through their acceptance of reserve corps commissions, proclaimed their support of the national defense act and the defense policy of which it is the expression." The number of reserve chaplains is said to be increasing at the rate of about one a day. A course of instruction for these men is declared to "have a modicum of military information." The modicum, as outlined, appears to be the organization of the army, administration discipline, and the courtesies, practical duties of chaplains, military hygiene and first aid, military sociology, map reading and sketching, military law, American political institutions, and rules of land warfare. What would a maximum of military information be? Then comes the real reason for the reserve chaplain, according to the Transcript. "The existence of a strong body of reserve chaplains—men who do not want war, but believe that at times there are worse things for the country than war—has already proved one of the most effective antidotes against the wave of ultra-pacifism that is deriving much of its strength from church organizations," says this journal. "The thousand reserve chaplains include virtually every religious denomination of any importance, and they are scattered far and wide throughout the various corps areas. They are carrying the war into the pacifists' own territory, and their missionary work has done much in preaching the gospel of rational preparedness and in exposing the specious errors upon which rest the arguments of the ultra-pacifists. . . . Scores of reserve chaplains are on duty at this summer's training camps, they are doing their bit to reduce the possibility of war by trying to make the name and the might of the United States respected abroad, and thus they are doing far more for real peace than all the organizations that are trying to scrap the navy and demobilize the army." Such words from such a paper deserve pondering.

Justice and Publicity and the Chicago Tribune

OF the instruments of publicity which have been busy in broadcasting the obnoxious details of the Franks murder case, the Chicago Tribune has been the most active and in many regards the most objectionable. Every detail of the case has been exploited with the most persistent and elaborate effort. No item of information that a reportorial staff could unearth regarding any of the participants in the affair has been omitted from the columns of that paper. Then, as if this tainting of the air with the continuous voiding of the fumes of the foul transaction were not sufficient, the editors devised the suggestion that the entire proceedings should be made public property by means of the radio. When put to the test of popular opinion this proposal was voted down by a large majority of those who cared to express an opinion. Now this same journal laments the fact that the courts of America are being brought into disrepute by the sort of sensational journalism which makes a hippodrome out of every criminal examination. It affirms with unblushing self-exposure that the case in question has been a three months moral pestilence in this community. The exploitation of the criminals and the methods of their detection and examination has been perverted into a public danger. They are a rich forage for the sensation-mongers and the yellow press! These are the statements of the paper which has done more to offend public taste in this matter than any of its contemporaries. The Tribune attempts to cloud the issue by contending that the trial of a criminal should be made public in the fullest manner, but that up to the beginning of the judicial procedure silence should be imposed upon the press. It is to laugh. Really the managing editor who instructed his editorial writer to prepare that leader on "Justice and Publicity" should have permitted the poor man to look over the news pages of the paper for the preceding ten days.

How the People of the Manse See Vacation

WELL-TO-DO PEOPLE in America know but little of the conversation that goes on at the family table in the manse. If this conversation is often on high themes, it must nevertheless come down to earth frequently to face the problems that are peculiar to the parsonage. At this time of year every member of the family looks forward to a vacation. The church has generously provided for two or four weeks. It is expected that the manse-dwellers will take a good trip somewhere, the story of which will sound well all next winter. But the people of the manse have just finished paying the winter's coal bill. If they stayed at home without railroad expense and cottage rent, they would still face a period of two months when churches incur large deficits which they generously allow the people of the manse to finance. The problem, then, is to finance a vacation on nothing at all. Sometimes they know

where to borrow some money that will tide them over. In other cases, there are gracious relatives who know the inner story of life in the preacher's family. These will extend an invitation for a prolonged visit. The vacation is just one more time in the year when the children suggest to their father that if he had gone into another profession or into business everybody in the family might have a trip to the mountains. The small boys secretly resolve that they will not make the mistake their poor father has made. The church has had a good deal to say to the employers of labor that sit in the pews, and much more to those employers that live at a distance, who are supposed to be very cold and inhuman in their dealings with their help. But how many workmen in America will go into vacation time this year with salary unpaid and with the expectancy that they will go somewhere to learn something that will make them more efficient? Church people are not unkind, but on occasion they can be very thoughtless.

A New Type of Healing Ministry

AT THE SUMMER short course given by Union Theological Seminary this year a prominent psychiatrist gave lectures to the ministers as a suggestion to these men that their work should involve some knowledge of the findings of those who are expert in the knowledge of abnormal psychology. At Linwood Boulevard Christian church, Kansas City, an experiment in a new type of healing ministry has been carried on during the past three months in a quiet way. The church secured the services of a leading psychiatrist of the city who has held clinics in the parish house. About half of all the people who came were found to be cases needing physical treatment and these were turned over to various kinds of specialists. Of the other half a part were purely mental cases and in some cases the ministers of the church were put in charge to treat with prayer and moral suasion. The experiment has been under the supervision of the county medical society. A group of ministers from various churches, including a Catholic priest and a rabbi, have been on a consulting staff. To satisfy the requirements of medical ethics the plan has not been given publicity in the newspapers and the people who came were those who heard of the opportunity by word of mouth. The plan differs from that of Emanuel movement in that medical men and not ministers are in supreme authority. It differs from the medical clinic sometimes established in a great city in that it utilizes the findings of a new branch of mental science. The cases exhibit a strange lot of fears and derangements that had an origin in childhood. To drag the childhood experience up out of the subconscious has been to affect a cure in many cases. The sexual complex is also a factor in these mental cases, though to a smaller extent than the disciples of Freud would have us believe. Where the nervous derangement came from a conflict between instinct and duty, the ministers have so strengthened the moral impulse as to relieve the patient. This whole field is one where the wise man will hesitate long before rushing in, but also one in which there is constantly increasing evidence of need for study.

Fewer People Attend the Churches

THE OPTIMISTS and the pessimists in the churches have threatened each other with statistics for a number of years. Some have been saying that religion is going backward and that the church has less influence than formerly. The optimist has brought forth his figures of membership growth and of big national funds for missions. Dr. C. Luther Fry of New York has recently been making some intensive studies of typical communities and has come to the conclusion that about one-half as many people go to church as formerly. His findings are in a volume published by Doran under the title, "Diagnosing the Rural Church." In Windsor county, Vermont, he found that there were more Protestant church members now than in 1888, but that the attendance has declined there 52 per cent. He holds that the real test of the influence of the church is to be found in its attendance statistics rather than in its financial reports or in its membership figures. The present generation of church leaders have been interested in certain phases of church activity, such as the increase of missionary funds and of evangelistic statistics, but many of these leaders lack a statesmanlike grasp of the whole problem of the church. It is well to have complacency disturbed by studies such as these put out by the Institute of Social and Religious Research. The influences that militate against church attendance have often been discussed. The movie and the automobile figure largely in the indictment that has been drawn up. Probably the real cause is more often found in stupid preaching and declining faith. The preacher fifty years ago in most communities was the best educated man in town. The evangelical churches have been so niggardly in salaries and so concerned to expand at any cost that they have thousands of illy prepared men in their pulpits. These men make demands on the intelligence of their hearers that are impossible. A combination of churches would mean that fewer preachers were needed, and these preachers might be better paid.

Two Views of the Same Thing

IN THE JUNE ISSUE of the Church School, a monthly issued by Sunday school leaders of the northern and southern Methodists, the Congregationalists, the Disciples, and the Reformed church, the leading editorial appeals for Sunday school lads to enter the citizens' military training camps conducted during the summer by the government. At the same time the following letter reaches us, written by a professor in the college of commerce at Otaru, Japan: "All mail from the United States of America is post-marked something like, 'Let's go! Citizens' military training camps.' There may be no misinterpreting this mark within the boundaries of the United States, but outside of the United States, particularly in Japan, and particularly at this time, such post-marks are apt to be misunderstood and are very odious." One of the last lessons Americans, secure in their own esteem, are likely to learn is that they have a responsibility to demand of all their public acts, How will this look to the other fellow?

Another Quotation from Bryan

ONE OF OUR READERS attempted some housecleaning the other day. As would be the case in almost any parsonage study, he brought forth from the depths of his desk things both new and old—probably more old than new. In the midst of the debris he picked out a pamphlet distributed by the American Bible Society entitled, "William J. Bryan on the Bible," containing a speech made by the present fundamentalist leader in 1911. The speech is just about such a speech as one would expect from Mr. Bryan, and contains some noble passages in which he tells of the way in which the book of books carries its testimony to Jesus. There is not a hint of heresy in what Mr. Bryan says. But these words, at least, sound a trifle strange coming from such a source: "It is not necessary to rely upon his birth as a virgin's child, or upon his mysterious resurrection, to prove his claim to our worship." To which we reply, Amen. But if it is not necessary, what becomes of two of the fundamentals?

Gradual Winning of the Prohibition Cause

IT IS OFTEN AFFIRMED that one of the chief reasons why the eighteenth amendment and the Volstead law have been so long delayed in their attainment of a valid place in the life of the nation has been the belief of the good people who made the law possible that they had done their full duty when they saw it enacted. It is clear that much land remains to be possessed before the final victory is won. The opponents of the law can cite the multitude of its violations, the venality of many of the officials set to its enforcement, and the considerable body of sentiment hostile to the measure. Nevertheless, taking all the facts into consideration, the fight is being slowly but certainly won. The great majority of the people are observing it loyally. It is remarkable to what an extent this is true of the laboring groups. Their organizations may protest that they want personal liberty to use wine and beer, but the prohibition law has wrought a marked change in their lives. Before the law went into effect, the brewers' wagons made their regular deliveries wherever there were men employed in construction work. The contractors in many cases paid for the beer, which was distributed by the case, and used by the workmen at the lunch hour. Now milk is used instead, and hundreds of workmen are finding its value as a substitute. The moving picture houses bear witness to the presence of working people nightly, whole families enjoying together a pleasure for which they had no money in the days of the open traffic. Most of all, every factory and construction plant is surrounded by the automobiles of the workers, the results of that economy which the prohibition law has made possible. There are many examples of law-breaking on the part of men whose interests all depend upon the enforcement of the laws against crime. But to an increasing degree the citizenship of the nation is convinced of the necessity of prohibition, and is cooperating in its observance. Every prophecy as to our gradual drying-up is coming to pass.

America's New Program

THE STATUE OF liberty enlightening the world, in the harbor of New York has become the symbol of the invitation and promise of the United States to all the peoples of the earth. It is the epitome of America's history, and the embodiment of that message of welcome, justice, enlightenment and freedom which it has been the purpose of the republic to send out to the world. Even more definite and explicit has that message become as the result of the world war. The nation has always had a program of growth, progress, industry, commerce, education and general good will. It has prided itself, perhaps a bit too much, upon its isolation and its independence. It has been proud of its vast domain, its inventive and industrial genius, and its increasing commercial influence. These are matters of moment, the by-products of its opportunities and efficiency. Today it is thinking in terms greater than these, and is growing conscious of its larger tasks. It must guide the destinies of the western continents, conserve the resources of its extended area, select with care and train with patience the peoples who are seeking admission to its citizenship, and become in fuller sense that which it has believed itself to be, the enlightener of the nations, the beautiful pioneer in the vanguard of the world's progress.

The program of the United States for the generation just ahead can be summed up in a few words—almost the simplest and the oldest in the language. They are the words democracy, education, peace, internationalism, morality and religion.

Democracy has been an easy and a commonplace term in America almost from the days of its earliest colonization. It came of fine traditions, going as far back as the prophets of Israel, the barons of Runnymede, the men of the Long Parliament, and the leaders of the French revolution. The fathers of the republic paid a great price for their political liberties. We are the heirs of that inheritance. But democracy is something much more precious and costly than the overthrow of kingship. All the modern peoples are moving in that direction. Eleven thrones have fallen since the beginning of the great war. There is a long procession of national groups following the example of America toward democracy. But few of those who aspire to democracy have learned the lesson of self-government. Almost least of all has the American people learned it. The suffrage has been wisely and generously extended to sections of the population formerly excluded from it. But the nation as a whole has not yet learned the value of the ballot, nor the privilege and duty of its use. Our cities are still ruled by gangs and bosses, not by the citizens. Large numbers of qualified voters count it too tiresome a thing to exercise the franchise. They are fully resigned to the program of letting those who are interested take charge of government. And there are always at hand those who are willing to become the professional politicians on those terms. The numbers who deem it a duty to vote in the primaries are a small minority of the population. It is not strange that graft and speculation are the result. Not till the spoils system becomes too burdensome will the nation awaken to the real task of citizenship, and democracy become a reality.

Education has been from the first an important word in the national vocabulary. The pilgrims and the cavaliers started at once to build institutions of learning. The traditions of our colleges and universities are inherited largely from English and German sources, but our public school system we have created to meet the new conditions of our land. Until the war we imagined ourselves well up in the procession of educated peoples. The news that eleven per cent of all the men in service during the war were illiterate shocked the mind and disturbed the pride of the nation. It is disquieting to know that some seven or eight nations are ahead of us in the literacy of their youth. We do not like to be told that we have an average mental level of the eighth grade of the public schools. But if the nation is to be lifted from the danger of half trained citizenship, mob psychology, race and religious partisanship, and class prejudice, it can only be by a more generous provision for public education, such as shall include all the children, not leaving to the tender mercies of mine, factory and other sweat systems those who today are the victims of vicious exploitation; and by more extensive and more wisely planned educational provisions such as shall afford opportunity for a truly educated citizenship.

Peace is no foreign word in our language. From the beginning the nation has cultivated peace rather than war. It afforded more time for the arts and crafts of successful living. We have fought some wars, but for the most part they have been in behalf of principles which were not limited to America, but were world-wide in their application. The nation has fought for independence, for unity, for human liberty, for the release of oppressed peoples, and for the ideals of democracy, self-determination, justice and humanity throughout the world. With few exceptions, our contests have been in the interest of human welfare and good will. It would have been better if we could have devised some better method of settling these disputes than by war. But in times like those war was taken to be an occasional necessity, though a great misfortune. Today we know better. Humanity is always learning. Once men fought duels; today they are outlawed in all civilized lands. Once family feuds were rife, and the death of one partisan called for that of a member of the opposite clan; today feudism is a disappearing anomaly. Once cities annually sent out their armed bands or their mercenaries to fight with neighboring cities, according to the biblical tradition that with the returning spring "kings go forth to battle"; in our time cities unite their forces and their fortunes to achieve statehood, and states federate to make nations. War is out of date in the world's calendar of civilization, and ought to be outlawed among all self-respecting nations.

It is the most costly and useless adventure history knows. Its price in lives and the precious things of human treasure is beyond computation. But far more costly is its toll of the morale and the morals of the world. Every war inaugurates a period of sag and reaction from which only years can bring release. Business, industry, politics, education, morality and religion all suffer depression and strain as the result of such an unsocial and futile attempt to adjust disputes that may be trifling in their origin. And war never adjusts them. It settles nothing. Not one of

the great objectives of the world war was gained, or is in prospect today. There must be some more logical method of composing the differences of the world if the priceless values of civilization are not to be lost. One by one the controversies that once led to combat have been submitted to courts of justice and arbitration. Individuals, families, cities, and states are required to bring their causes of irritation to courts for adjustment. Nations are the last offenders against this principle of arbitration, and they are coming by every motive of self-interest to the recognition of the same principle. America cannot in self-respect and self-interest remain unconcerned while the rest of the nations move onward into the circle of understanding and the forum for world discussion.

Internationalism is inevitable and mandatory upon the conscience of America. The avoidance of international relations is neither possible nor desirable. Every motive by which commerce, education, philanthropy, missionary sympathy and world friendship are stimulated demands the extension of international relations. The great American statesmen of all parties have approved and advocated the principle of a wise and leader-like participation in world affairs. The two major political parties have both declared in favor of adhesion to the World Court. Already the nation is participating officially in the humanitarian activities of the League of Nations. It may be that some association or forum can be organized that will be better than the League. If so it is one of the duties of the United States either to plan and start such an institution, or to unite with the majority of the nations in the organization which is already at work.

Morality is basic in our national life. It is the boast of America that on every moral issue the republic has been a leader. Against tyranny, against piracy, against slavery, and now against the liquor traffic, the nation has thrown its strong influence, and never failed in the effort. Today the two great moral issues that are in the balance are prohibition and internationalism. These are not matters of politics, but of morals and religion. They ought to be released from complication with party policies and animosities. The one has become a part of the basic law of the land. Its enforcement is the duty of every honest official and every right-minded citizen. The other is a matter of public conscience, and early national action. Not until they become an accomplished fact in the experience of the people of the United States will the program of the republic for this generation be adequate.

Religion has from the beginning been the guiding motive of the founders and the leaders of the nation. More than ever is this true today. Sectarian animosities are yielding to tolerance and good will. The fear of God and justice and friendship toward all men are the pillars on which the nation is built. Slowly but surely the ideals of Jesus find recognition in the communities that make up the nation. Increasingly the churches of all types work in cooperation for the attainment of national ends and the expansion of the kingdom of God.

With such a program, and the loyal effort to attain its realization, the nation may confidently anticipate a moral leadership among the peoples of the world which will be

vastly more important than any imperial expansion of territory, or any merely military supremacy. Liberty enlightening the world looks out across the Atlantic. If the Christ of the Andes, that majestic figure that looks out over the Pacific, can be equally a symbol of our American ideals and purposes, we may not fear but that the future will hold for us the promise and the fulfilment of our highest national hopes.

Affirmative Religion—Faith

IF RELIGION IS TO have any continuing value in the life of man, it must be chiefly for what it asserts, not for what it denies; chiefly for what it constructs, not for what it destroys; chiefly for what it puts into life, not for what it takes out. To be sure there must incidentally be the negation of error, the destruction of destructive agencies, and the taking out of whatever takes value and beauty and glory out of life. But the main attitude must be one of affirmation. On the first Sunday of last year a daily paper announced as the sermon-topic for a certain church in Chicago, "Objections for the Coming Year." Presumably "objections" was a typographical error for "objectives," but objections would be nearer right for some churches and some ministers. Neither the spiritual nor the practical life can be nourished on objections. Both require an affirmative content and tone.

The world in our time has some very serious needs which obviously cannot be met solely by political action: needs for peace, justice, social order. Individual lives have equally serious needs which clearly cannot be met solely by the enactment and enforcement of wise laws, or by anything that can be bought with money: needs for inner harmony, comfort in sorrow, tranquility under trying conditions, peace with efficiency, emancipation from sin and narrowness and prejudice, enrichment and fulfillment, happiness of an enduring sort—in short, salvation, in all the rich meaning of that much abused word. These needs can never be met by a timid and querulous religion dealing overmuch in "objections," hesitations and negations. Neither have they ever been met, or do they give promise of being successfully met by a religion of theological dogmatism and hierarchical or textual authoritarianism which, under color of preserving the faith, provokes revolt and divorces religion from intelligence.

Whether true or not, the affirmations of theology do not connect with the concrete needs of either society or individuals. The question has been repeated a thousand times, Why did not Christianity prevent the war? It may be asked with equal pertinence, why does not Christianity make happy families, considerate employers, loyal employees, radiant and lovable personalities? Sometimes, of course, it does, but only so occasionally that the result seems almost attributable to accident, or to some element which is not included in the formula. It will not do to answer, as is sometimes done half facetiously, that Christianity has never succeeded because it has never been tried. Whatever partial truth there may be in such a statement, the real meaning of it usually is that some particular program which is dear to the speaker but which may or may not be essential

to Christianity has not been adopted by the world. Neither will it do to reply, in terms which have become familiar in this age of much preaching of the "social gospel," that the trouble is that we have been trying to christianize individuals and have not considered the christianization of the structure and organism of society. The truth is that, in spite of the tardy discovery of the social implications of the religion of Jesus, society is not so much worse now than the individuals who compose it. There has been and still is a definite and lamentable hiatus between the general principles and objectives of the Christian religion and the concrete results in human life both social and individual, because there has been no adequate co-ordination of the principles and aims of Christianity with the known or knowable facts of human nature. We have been trying to save both individuals and society by formulae, words, general principles, remote objectives, unmediated by means adapted both to the end to be realized and to the human material in which it is to be realized.

Historic Christianity and even the teachings of Jesus present ends to be attained and ideals to be realized rather than specific programs of attainment and realization. The assumption that the teaching of correct doctrines, the observance of authorized ordinances, and the employment of proper ritual will produce the desired results, is contrary to the observed facts. They simply do not do it. And the attempt to derive detailed instructions for the organization of society or for the solution of the baffling problems of individual life from the teachings of Jesus and the words of the apostles has never led to anything but a jangle of jarring voices and a melee of exegetical controversy. Until men learned by experience that slavery did not lead to Christian results, they went on quoting the words of holy writ on both sides of the controversy. Until most Christian people in this country discovered by informal but in the long run reasonably accurate research and observation that, under conditions as they are here and now, the use of alcohol as a beverage hinders the realization of Jesus' ideal of character, they continued to cite the advice of Solomon on one side and the miracle at Cana and the advice of Paul on the other. The state of knowledge on that subject has now advanced to the point where the use of the New Testament against the eighteenth amendment is confined chiefly to those who use it for no other purpose. Similarly, we are in the way of finding out some things about international peace, about divorce, and about the relations of capital and labor. We have known for a good while what kinds of ends we want to reach in these matters, but we are not finding the means to them by the study of texts or by the decrees of councils.

Such a technique of successful living—with the richest possible meaning of success—can be gotten only by the study of human nature, by research, observation and adventure. But will the way of life arrived at by such a process be essentially Christian, even if it is satisfactory from the standpoint of the attainment of the highest ideals? To doubt that is to confess a fatal lack of faith in Christianity itself. Belief in Christianity means belief that it is adapted to human nature. To fear that the best way of living would turn out to be an un-Christian or even a non-Christian way,

is infidelity of the most insidious and baleful sort. No other un-faith can be so devastating.

Faith has generally and rightly been considered the foundation of religion. It was Paul's glory that he had "kept the faith." The starting-point of Protestantism was the principle of justification by faith. Without faith it is impossible to please God—or to serve men, or to live a sanely successful life. But a faith which is to save men, not merely by a technical and legalistic justification by the imputation to them of a righteousness which they do not actually possess, but by leading them to adequate and worthy living, must include two elements: It must include the choice of high objectives, the right valuation of the things that are unseen and yet eternal, the acceptance of the ideals which were approved and illustrated by Jesus. And it must also include a willingness to assume the risks and pay the price of investigation to find the ways which lead to these ends, and such a faith in God as will make a man willing to go pioneering in the kind of world that he has made. It is in this latter sense that faith is a high adventure, calling men to go out like Abraham, "not knowing whither he went" but seeking a city that hath foundations.

VERSE

God

THE GOD that I had sought for years
By psalm and song and prayer
I found one summer afternoon—
And Beauty, too, was there!

THOMAS CURTIS CLARK.

To Minerva

(Apropos of Mobilization Day)

MINERVA, how would it do to doff
Your helmet? Take that kettle off
And strike a match thereon; then, turning
Unto your disused lamp of learning,
Set that contrivance once more burning.
So without any sense of shame
We will link wisdom with your name.

ISRAEL JORDAN.

The City on the Hill

I KNOW a little city
Upon a pleasant hill;
Its houses all have green-thatched roofs,
Its streets are very still;
Each dweller's name is on his door
And he may read who will.
I dare not knock at any door
Nor in the windows peep;
The people do not seem astir,
I think they are asleep:
I'll tip-toe by quite noiselessly,
I'm sure they are asleep.

STANLEY LAWRENCE.

How Can a Young Man Serve God?

By Howard Y. McClusky

WHY SHOULD THE business man be branded as a slave of self-interest, while the minister is pointed out as a paragon of sacrificial altruism? Why should a teacher in a public school in Illinois be regarded as engaged in secular work, while a teacher in a mission school in China is considered as occupied with Christian service? How can a young man dedicate himself to Christian life service when he feels that he is unfitted for the ministry or the mission field? What is the consummate vocational expression of a Christian life?

These queries present one of the most melancholy derelictions in the whole gamut of Christian problems. The question of life service is a tremendous perplexity to the young man who wishes to exercise a Christian conscience in the pursuit of his adult occupational activities. Nothing adequate has been accomplished to assist young people to meet this issue and, furthermore, nothing adequate is being devised. As a consequence no problem has involved a greater waste of spiritual dynamic, no other question has been more obfuscated with a lot of maudlin misconceptions, and no other is in greater need of a thoroughgoing and emphatic prod.

Most psychologists are agreed that the adolescent period which extends through the secondary and college levels of education is the flood tide of idealistic aspiration. It is a period when the soul is sensitive to great summons. When a youth is told that he is the hope of the world, he believes it. When the usual chapel speaker tells him that he will shape the future, he thrills with a fine expectancy. Ask him just how he will perform this tremendous obligation and he will be unable to answer, and ask the usual chapel speaker just how the youth should contribute to this supreme task and he will be equally as impotent. Unprepared to harness this altruistic power to his occupation in adult life, the youth strikes the world and, failing to articulate the thrill of a crusader with the prospect before him, he trims his ideals and grimly flattens his belly against the dirt of commercialism as a sacrifice to the God of things-as-they-are. This surrender, this damaged idealism, is sheer waste, tragic and profane; one of the inexcusable and corroding by-products of modern life!

A STUPID, MYOPIC VIEW

In searching for some agency by which this loss can be averted we naturally select the school and the church as the two institutions pre-eminently charged with this responsibility. But when we examine the operations of these two agencies, we are amazed, on the one hand, at a situation of utter neglect, and on the other hand, at a stupid, myopic conception of what Christian life service involves. Inquiring in the educational field we find our larger institutions serenely oblivious of the task of defining adult life in the terms of service. Our universities have never made any pretense at developing a decidedly systematic program of altruistic life work; they have passed by the problem on the other side, unperturbed in their academic complacency.

In the ecclesiastical field we discover not so much an oversight but a distorted view of the meaning of life service. The prevalent idea in this circle has been that young men and women in order to enter the most strategic Christian occupation, should devote themselves wholly to so-called full time Christian work. As a result we have witnessed the spectacle of an institution so obsessed with filling up its own ranks and propagating its own organization that its vision of life work has not expended beyond the environs of its own activities. Let a young man ask his pastor for advice on occupational matters, and the chances are that he will be steered toward the ministry or the mission field. Let him write to his church board for vocational suggestions, and he will doubtless be directed to the committee on life service, which will send him literature promoting similar lines of endeavor.

It is natural that this same sort of doctrine should flourish and be reflected in the educational institutions supported by the church. The annual vocational week, or week of prayer as it is often termed, consists for the most part of a recruiting campaign for the full time Christian occupations. There is great rejoicing, at such times of religious revival, over the young man who pledges himself to the ministry; there is a jubilation over the young woman who commits her life to service in a mission hospital, and rightly so; but there is not the slightest tremor of elation over the purpose of a young man who goes into business or law with the intention of applying the fine ethics of Jesus Christ to pagan standards of conduct.

CHALLENGING AN ASSUMPTION

Now let there be no misinterpretation of this viewpoint. There should be no tendency to undervalue a career dedicated to the ministry or the mission field; nor should there be a depreciation of the importance of a presentation of the opportunities for service in lines of Christian effort where the finest type of manhood and womanhood is requisite, but there should be an objection to the overemphasis on these professions as Christian work; there should be a protest against the neglect of possibilities for service in other occupations; and certainly it is high time to challenge the smug assumption which prevails in too many denominational colleges that somehow a young man compromises his Christian virtue because he selects some line of work other than the traditional lines of Christian activities. Let us see some of the consequences of this ecclesiastical humbuggery.

Some evidences of the results of this doctrine can be gathered by considering the character of the occupational motivation of students in our graduate and professional schools. This stage of the educational process is used for purposes of illustration, for it is the twilight zone of participation in life. It is the no man's land of struggle between the unbridled exuberance of undergraduate gayety and the drab routine of acquiescence in the status quo, so typical of middle life. In the case of the advanced student, the fine

enthusiasm of earlier days has been replaced with a grim disillusionment. Audacious hope has been pre-empted by sick cynicism. Aspiration for service and impulse for social righteousness have been smothered in the relentless drive for a spurious success.

Take, for example, the average hard-boiled law student—hard-boiled and proud of it. He anticipates entering a profession which, unfortunately, is notorious for its trickery; where the staple activity is as much to win a law-suit as it is to yield justice. He surveys the debacle going on in the practice of shrewd lawyers and, emulating his elders, he swims along with the rest of the swill and slop of unclean and perverted motives. Or, observe the young man entering the field of journalism. He decides to follow a profession where the 'go-getter' is the type; where the ability for snappy misrepresentation is at a premium and sensitivity for facts is a positive handicap. He applies for entrance to a school of journalism where he can learn all the approved methods of whipping up public passion. And, selling his conscience to a metropolitan daily, he, too, runs up the white flag. Again, note the average student in our schools of commerce. His pattern of conduct is an industrial society which conceives commercial life as a jungle fight. Admiration of the money maker as a wonderfully powerful and clever fellow and a thinly veiled contempt for the man who wins only a livelihood inoculates the habitual thinking of the student of business, and he promptly adopts the motto of the rest of his cult of 'Give as little and grab as much as you can.' Ask him what his ideal in life is and he will laugh at you; speak to him about Christian service in business and he will be insulted.

PROFESSIONAL SCHOOLS

What, then, is the situation in too many of our graduate and professional schools? Just this: selected groups of young men, formerly fired with a sincere altruism, are modelling their careers after the pagan norms of society and are dedicating their native capacities and rigorous training to the monstrous farce of playing the game for all it's worth where everyone looks out for himself and the devil entertains the stragglers. Melancholy as it is, is this condition any surprise when Christian service has never been seriously defined in terms broader than the ministry and the mission field? Is it any cause for astonishment when we have been submitting to the doctrine that once a professing Christian chooses some occupation other than full time ecclesiastical service he is immediately exempted from a scrupulous observance of Christian principles? And is there any reason to wonder when our ecclesiastical leaders have failed to supply the vision which demands that every one accepting the Christian way of thinking and living is terribly obligated to employ his occupational efforts to the revision of the perfidious rules of individual and social behavior?

There are doubtless those who would object to this indictment by stating that one source of Christian strength, namely, the layman, has been overlooked in this account. Would that this were so! But when we canvass for an example of the Christian layman we find not what we are urging in this discussion. On the contrary, we discover some well-meaning person, who is superintendent of the Sunday school, who subscribes liberally to the church

budget, or perhaps some one who leads a large and well-advertised Bible class. He probably has few obnoxious personal sins, but, from a rigid Christian standard, he is in a comatose condition with slight social vision and little religious enthusiasm. Reduced to essentials, his main contribution to the church is as a trifling mechanic for an ecclesiastical machine.

There is no consolation in the example of the average church layman. Indeed he is patent evidence of the senility of the traditional idea of Christian life service. He is burdened with no overpowering desire to take the Lord's Prayer literally and allow God's will to be 'done on earth as it is in heaven.' No, he pays the minister for that job; he's a practical man in a practical world. Of course he is a member of the church; that is respectable. He is a masterful product of the fatuous misplacement of emphasis on so-called full time Christian occupations.

ABOUNDING OPPORTUNITIES

The significance of this discussion is lost if this article is interpreted as a defense of the business man, physician, teacher, lawyer, and engineer as being just as Christian as the minister. Whatever may be the rival claims for these various professional groups such a contention would be beside the point. What this article proposes is that there are just as many opportunities, if not more, to realign civilization according to Christian principles in any of the so-called secular occupations as in the so-called full time Christian activities. If any one thinks that the only realm for sacrificial and strenuous Christian living is among the heathen in the mission field, let him try to write editorials for some metropolitan newspaper; or become a member of the cabinet of the President of the United States, attorney general, for instance; or teach Christian economics in a conservative educational institution; or let him have the astounding courage to operate a factory primarily on the basis of service rather than on the basis of profit.

And it is just at this point that the overwhelming and unanswerable indictment of the confinement of the Christian motive to the ministry and the mission field appears: these tremendous opportunities for Christian service in other fields of life work have, either through unvarnished ignorance, fatty degeneration of the spirit or moral cowardice, been utterly ignored by ecclesiastical leaders. In the meanwhile, the ardent and idealistic honesty of youth wanting to serve humanity in other than conventional ecclesiastical channels, crumbles into a type of ravage beside which the plunder of natural resources recently revealed in Washington pales into insignificance.

The next step is clear. Christian education must discover the moral and spiritual equivalent for the ministry and mission field in every other line of adult activity. And that means a renovation which will, doubtless, be painful. To be specific, it means an uprooting of decades of venerable tradition; it requires the development of a new ethics for the different vocations; it demands a new curriculum in Christian educational institutions; it insists on an about-face in the technique of recruiting for Christian service, and it imposes the exercise of an unusual synthesis of daring spirituality and vigorous intelligence on the part of Christian leaders.

The New Order and the Old Ardor

By Irven Brackett Wood

SOME ONE HAS SAID that every man feels that he was born at an epochal time in the history of the world. However much there may be of egoism in the idea, it would be difficult indeed to shake the conviction of any thinking folks who are now alive that we have not been living in very significant times. Human society and human thought, always in flux, have undergone seismic upheavals in these later days. World war; the shaking down of governments; renewed attacks upon home, state, and church; scientific progress that brings to our doors new miracles every morning; awakened public conscience on matters of industrial, international, and inter-racial relationships—all this and much more have our eyes beheld. The old order has indeed been giving place to new.

A day that has brought forth such mighty movements and stirred such thoughts must witness some changes in its attitude on matters of theology and religion. A day when scientific advance is conceded and a new social order demanded must inevitably call for a new order in religion. That new order has arrived. It is not universally recognized. The boundary between things old and new is not clearly defined; it is impossible to fix limits of time or place and say, "Here begins a new day in religion." Yet we may know, when we look about us, that we who once paddled between narrow banks on a shallow stream of religious thought and experience are now out upon the full, deep bosom of a river that feels the rising of the tides of the presence of God. No more is it possible for us to give an inclusive definition or an adequate characterization of the new order.

CHANGES IN RELIGIOUS THOUGHT

If we may attempt a very faulty characterization of the new order we would say, that it is, for one thing, less dogmatic than the old. That does not imply for a moment the removal of the note of certainty from our gospel. The present-day apostle must be able to say, with all the assurance of the early emissaries of the cross, "We testify of that that we do know." But the new emphasis is on experimental knowledge rather than on philosophical speculation. This testifies at once to the place for reverent agnosticism in the new order. Let not that statement be quoted until it is understood. The agnostic is one who does not know. Myriad and amazing were the pronouncements made by the church of earlier days on themes forever beyond the realm of experimental knowledge. Witness the so-called Athanasian creed: "Whosoever will be saved, before all things it is necessary that he hold the catholic faith; which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic faith is this: that we worship one God in trinity and trinity in unity; neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son and another of the Holy Ghost. But the godhead of the Father, of the Son, and of the Holy Ghost is all one; the

glory equal, the majesty co-eternal. Such as the Father is, such is the Son and such is the Holy Ghost—uncreate, incomprehensible, eternal. The Father is made of none, neither created nor begotten. The Son is of the Father alone, neither made nor created, but begotten. The Holy Ghost is of the Father and the Son; neither made nor created nor begotten but proceeding." If there is any one who knows all this to be true will he please stand up and be counted. The prophet of the new order, whatever his personal interest in purely metaphysical speculation, rather than consign folks to everlasting torment because they do not agree with him in their philosophy, will admit that he does not know beyond the realm of his experience and will seek to win men to the great certitudes of our faith.

FAITH AND KNOWLEDGE

Does someone say, "There are things which we cannot prove which we must accept by faith?" Agreed. But the statement that the Holy Ghost is neither made, created, nor begotten but proceeds, is not one of the matters which is vital to largeness of life. Furthermore, so far as we can just now recall, there is no case where the outreach of faith is essential to higher living, where the faith may not rest back upon experimental knowledge. Have you faith that God will answer prayer? That faith will never vitalize you until you know from experience that God does answer your prayers. Do you believe in the life everlasting? That faith will never reach out in an effective way until it rests back upon your experimental knowledge of the reasonableness and goodness of God and your present experience of the immortal life. Again Paul is correct: first, "I know him whom I have believed"; then, "I am persuaded that he is able."

Because the new order is less dogmatic it is more open-minded in its attitude toward science. On this theme, how hardly shall any one of us keep his balance! So-called science has frequently displayed intolerant dogmatism where there might better have been modest agnosticism. H. G. Wells tells us that scientists vary from 60,000,000 to 600,000,000 years in their estimate of the age of the world. (Of course that is far different from the statement that the world was created on a spring day in the year 4004 B.C. at ten o'clock in the morning!) But, as long as scientists differ as much as 540,000,000 years in their estimate as to the age of the world some of them must be wrong. They can well afford to be modest—as the true scientist inevitably must be. At the other extreme stands Mr. Bryan, arguing from the miracle of the red cow eating green grass and producing yellow cream that the Bible is a scientific text-book and that the acceptance of the teachings of science is rank infidelity. The statement that there is no conflict between science and religion seems like a truism to the forward-looking preacher, but it is not so taken by multitudes of folks—and, by some tokens, may not be for a long time. Latest of all, comes the Sunday School Times with this unmistakable statement:

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"Science and religion do conflict and the sooner we frankly recognize this, the better. The whole system of modern science and the whole system of true Christianity are irreconcilably and hopelessly and eternally opposed to each other. The science of today is based upon the denial of the word of God." If it be true, as Professor James H. Robinson has said, that science is "but the most accurate information available about the world in which we live and the nature of ourselves and our fellow men," and if it be true that religion would give us the truth that makes men free, how can there be anything but the happiest marriage between science and religion? Better than the word of the "Times" is that of Harry F. Ward, who says of science and religion, "Each is impotent to change mankind without the other; one for lack of technique and one for lack of power."

SPIRITUAL INCREASE

The new order is not only less dogmatic; it is also *more spiritual*. Is it not strange that spirituality has been persistently tied up, in popular thought, with antiquated theology? Just the moment a man has gotten a new and larger conception of God some of his neighbors would bewail the fact that he had ceased to be as spiritual as they. As a matter of fact, it is the more forward-looking folks who have won a vision of the spiritual nature of God and religion. The new order has gotten beyond the old anthropomorphic conceptions. Jehovah is no longer "a man of war" or of anger and wrath. God is a spirit; God is love; God is life. The old dualism is gone; the universe is a uni-verse; it is one and God is the soul of it. The divine immanence is a tremendous fact. God is no longer a far-away, very powerful, and occasionally-interfering land-lord; he is the one in whom "we live and move and have our being." The Bible is no longer a text-book in geology, ethnology, or any other science. It is, as G. Campbell Morgan calls it, "The world's supreme God-breathed literature." It is the great guide-book throughout the myriad-pathed realm of the spirit. It is the supreme storehouse from which the hungry and thirsty soul of man may draw refreshment.

For the man of the new order religion is not a matter of forms and ceremonies, of pomp and circumstance, of "ecclesiastical millinery," of exact theological shibboleths, of superstitious regard for times and places. Rather is it a matter of bringing the feeble soul of man into vital touch with the great over-soul and then bringing that revitalized soul into contact with the challenging responsibilities of life. Thrice fortunate are you, my brother, if you belong to the new day! With your spiritual outlook you have a more loving Father, a more intimate and helpful Saviour, a more inspiring Bible, a more satisfying religion.

RELIGION TOUCHING LIFE

This new order which is less dogmatic and more spiritual is, at the same time, more pragmatic. It offers a religion that touches life. If we men of the new day are less concerned about the relation of the Son and the Holy Spirit to the Father it is because we are tremendously concerned about the relation of the children of earth to the Father. If less concerned about the way in which Jesus got into the world it is because we are eager about the world getting into Jesus' way. If little inclined to read the floods of mil-

lenerian literature, either pre or post, that pour from the press, it is because we find the world so little profited by the fact that the Son of Man did come nineteen hundred years ago and because we see so many needing the dynamic of him who has come again and who keeps coming again in new floods of power to those who open their lives to his influence. Metaphysical speculation does not much stir men who see the need of a good tidings that will help transform a sin-scourged world into the kingdom of God.

That the bondage of sin is on the world will hardly be questioned. Nor are the world's supreme sins, in spite of one eastern preacher, "theater-going, card-playing, dancing, and attending the movies." As long as there is an international traffic in the bodies of women; as long as child-labor laws cannot run the gauntlet of our higher courts; as long as "prominent citizens" think it smart to be labeled "scofflaws"; as long as the United States can slap the face of neighbor nations and call it "white superiority"; as long as foreign students continue to lose their Christianity in our unchristian America; as long as "one hundred per cent Americans" glory in their one hundred per cent profits squeezed from the sugar industry of China by paying coolies twelve cents per day for their labor; as long as industrial oligarchies dominate in our theoretical democracies; as long as white-race snobbery and national bigotry keep the world swaying on the brink of a civilization-imperilling war—surely we face sin that calls for a pragmatic faith rather than metaphysical speculation.

CENTRALITY OF JESUS

This new emphasis upon the pragmatic goes hand in hand with the restored emphasis upon the centrality of Jesus in our religion. In the days not very long gone, when some of us ministers sat in the pews, we were often reminded that preachers took more texts from Paul than they did from Jesus. That was intended as a tribute to the great apostle. As a matter of fact it testified to the place of leadership, in the thinking of the church, which Jesus had *lost*. All that is being changed. As never before we are beginning to take Jesus seriously. Books on his personality are multiplying. Dr. Sheldon wrote, a generation ago, "In His Steps." Quite recently he has written "In His Steps Today," with a significant advance from the individualistic to the social consideration of the following of the man of Galilee. Glover says, "Modern criticism has shifted interest from Adam and Eve and their fall to Jesus Christ and the new life." A Student Volunteer leader recently said to me, "The students up and down the country are not interested in theology. They are asking, 'What does Jesus say about this matter?'" It is tremendously important that every preacher shall recognize the popular indifference to fine-spun speculation and the quickened interest in the personality of Jesus and seize the opportunity to exalt the Son of Man and apply the balm of his gospel to the open sores of the world.

Now, perhaps, it may seem strange that, after recognizing such a world-need and such earnest concern to know what the ever-practical Jesus had to say about matters of life, we should even imply that there is anywhere any lack of ardor in the preaching of his gospel. Yet, here are conditions: There are preachers a-plenty who count themselves of the new order, but in far too many cases do we find folks turn-

ing from them because, their parishioners say, "There's something lacking in their ministry." Then, perchance, some fly-by-night evangelist comes to town. His theology is antideluvian; his philosophy seems to be, "With the imagination man believeth unto righteousness and with attacks on Darwin confession is made unto salvation." His message is purely and confessedly individualistic. His boasted spirituality is often the baldest materialism; because he believes in streets of eighteen carat gold in one realm and literal flames of fire in another, he rejoices that he has the spiritual mindedness which brings life and peace. But observe how folks throng his tent or tabernacle because, *they* say, "Our hearts are hungry and he gives us what we need."

Whatever may be the fault of our literalistic brother, let us not hasten to thank the Lord that we are more intelligent than he and try to let that end the matter. Highbrowism is perilous, even for a theological graduate. We need to remember that hearts are hungry and that, as shepherds of souls, we are called to lead folks out to good pastorage. As students of scripture and life we have, in later times, had much laboratory work to do; but we have been prone to spend overmuch time in the laboratory and too often to carry the paraphernalia and phraseology of the laboratory into the pulpit, as though to feed souls upon that. Recognizing the need of the social emphasis in our preaching and in the work of the church, we have been tempted to think of ourselves as called to be social agitators, labor leaders, promoters of pacifism, and such like. Some of us have forgotten that our supreme task is that of distributors of the bounties of God to needy men. Have we a message for hearts that are weary and troubled and tempted? Then surely we will so present that message that the weary, troubled, tempted ones who hear us will say, "He gives us what we need." Great indeed is our privilege! God pity us if we are not true to our trust! I am told that Dr. Fosdick reminds the men in his classes of the desperate importance of the work given to them every time they enter the pulpit and then says, "Young men, remember those precious half-hours!"

FAITH OF OUR FATHERS

Imperative for every one who would, in this present day, be a good minister of Jesus Christ, is the genuine "faith of our fathers." Of course when some folks use that expression they mean the theology of their great-grandfathers; but nothing less than the old time faith can inspire the old time ardor that will make the prophet of the new order dynamic in his contacts. That implies, for one thing, complete consecration. I must insist upon the expression in spite of the triteness of it—a triteness resulting from the much abuse of the word. Professor Ellwood has suggestively defined "consecration" as "gathering up all the energies of the religious life and focusing them upon the one purpose of bringing in the kingdom of God among men." It implies that neither real estate speculation nor summer vacation nor offers of secular positions can turn us aside from our God-appointed task. It has been frequently said of that religious zealot with his impossible conceptions of theology and religion that "he has something to sell and he sells it with a vengeance." But, unless we have something to sell, why in

heaven's name are we at this business? Can you recall any of the fathers of our faith who were half-hearted at the task?

It implies that, while we need a wide range of reading we will be, in a peculiar sense, men of one book. Our interpretation of some lines of scripture may not be what it once was, but if the Bible is "the world's supreme God-breathed literature," if it be true that the word of God is "quick and powerful, sharper than any two-edged sword," we can hardly afford to be any less than saturated with the world's challenging messages of the chief of books. It assumes that we will be men of prayer. There is no new order of things that frees any of us from our need of the closest, most intimate fellowship with the Lord of life. "More things are wrought by prayer than this world dreams of" is good philosophy as well as good poetry.

PAYING THE PRICE

And, finally, it assumes that we will dare pay the price demanded for moral leadership. "Standing true to the cause at any cost" has become an altogether too easy expression. But now that we are beginning to see the necessity of taking Jesus seriously if the world is to be delivered, we may discover that the old time ardor will demand of us the old time willingness to go the limit in the expenditure of self. We need "a faith that will not shrink though pressed by every foe." We need to be made conscious of that innumerable cloud of witnesses who stand back of us inspiring us by their devotion and their heroism.

At the close of Charles Ellwood's splendid "Christianity and Social Science" stands a question which should challenge every one who thinks he has taken the gospel of Jesus seriously. That question reads: "Can the Christian church furnish again, as it did of old, the saints and the martyrs needed to redeem the world?" Dare we venture an answer to that question? Dare we say, the Christian church will furnish again, as in days of old, the saints and martyrs needed to redeem the world as surely as we who are called to this glorious ambassadorship once get a vision of the world's sore need and the adequacy of the gospel of our Lord for that world's need when administered by our hearts and hands. For then, surely, will we build "upon the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner stone."

The Runner

MY SOUL is a runner
Between Yesterday and Tomorrow,
He rests upon the sun-shot shadow,
Content to linger in Today.
Beware! Lest he grow fat,
His sinews soften and his eye grow dull.
He must be lean and lithe,
Swift as that god of winged heels.
He must be strong,
Who runs from Yesterday.
He must be keen of eye,
Lest he mistake,
The happy palace of Today,
For the unhouised splendor of Tomorrow.

THELMA BEATTY KRUSSELL.

My Dear Doctor

An Open Letter to the Imperial Wizard of Peachtree Road

By Hubert C. Herring

YOUR OPEN LETTER of recent date calls for an answer. You were very kind to send so many ministers your letter and its enclosure, the copy of your recent address, "The Menace of Modern Immigration," which you delivered before many thousands at the Texas State Fair. You ask us to tell what we think about it. Dr. Evans, your treatise is impressive. It reveals a range of ideas and a wealth of vocabulary which is astounding. I can well believe that you "have examined many authorities," and that "the result has been voluminous and terrifyingly illuminating." It is. I am especially interested to note what a help God is to you in your argument. He must have joined the Klan since our last meeting. Doctor, are you perfectly sure that he is white, Protestant and 100 per cent American? We cannot be too careful in these days when all sorts of impossible persons are slipping by our immigration authorities.

My heart leaps within me as I read your peroration to America. You put your finger on the "divine intention" which to you "has been manifest from the beginning." I marvel that one whose fingers have learned their cunning in fondling refractory incisors and molars, should so deftly locate the divine plan. You seem to have done it. "Ages and ages before this country was called America," you insist, "he fashioned this land in surpassing beauty and placed in it and upon it a varied, exhaustless store of resources to which his favored children could apply their genius and attain new heights of human welfare. On all the planet there was no country approaching its perfection. Throughout the centuries, when man was savagely struggling upward, learning the lessons of life at the cost of death to himself and devastation to his possessions, America remained hidden. It was as though his choicest earthly heritage were being kept concealed until a superior people should emerge to justify its habitation." So you hail the birth of this new nation, this great Eden, "out of that holy alliance of the highest human and heavenly purposes."

CAUSE FOR TREMBLING

As I read your masterly analysis of the elements which make up this America, to which the Almighty seems to have committed the safe keeping of humanity, I tremble. If I read aright, "we have not more than thirty-five million 100 per cent Americans — perhaps thirty million would be the limit." You arrive at this conclusion by eliminating 13,712,734 who were born abroad, 15,694,539 more whose parents were born abroad, and another 6,991,665 who were born of mixed alien and native white stock. Next in the discard are

ten million and more Negroes, and a bit less than a half million orientals. Of the fifty-eight million who remain, you rule out, on the grounds of illiteracy, insanity, and other "social inadequacies" another twenty to thirty million, until we thirty million hundred-per-centers are left in the grandeur of our isolation. Doctor, has it come to this? That we alone must save the world? Just you and I?

I cannot think any evil of you. Your candor disarms all suspicion. "I love all humanity," you are frank to assure us. I follow through your argument, and I find that you are proud of our school system, jealous of our national health, and joyous over our American home. Lives there a man with soul so dead that he cannot respond to your statement that "the love of an individual for his or her home, multiplied by many millions, should exactly measure the wondrous depths of our common patriotism?" You compel admiration. You are inclusive in your invitation. You hold out the olive branch to labor. You deplore "generations of false attitude towards the creative forces of mankind." You invite the farmer to do his part.

A LONELY FEELING

And yet, my dear doctor, your argument gives me a lonely feeling. Those millions of foreign born weigh on my soul. The further I read, the greater my sense of loneliness grows. You mark off, "three powerful and numerous elements that do now, and forever will, defy every fundamental requirement of assimilation." First of all you mention the Negro—"they have not, they cannot, attain the Anglo-Saxon level." You speak of biology . . . anthropology . . . the experience of centuries . . . the low mentality of savage ancestors . . . jungle environment. It is all very confusing. I did not realize that dental colleges taught those subjects. At this rate, theological seminaries will soon introduce courses on the extraction of teeth. But you are comforting. You assure us, "there is not a semblance of racial hate in my heart." The Jew is your second "unassimilable." You say that "to him, patriotism, as the Anglo-Saxon feels it, is impossible." You speak of the "racial and religious antipathy, unrelenting and unabating since the cross of Calvary." Their homes, you say, are not American but Jewish homes. And—the Catholic. "No nation can long endure that permits a higher temporal allegiance than to its own government."

Words fail me: my sense of loneliness grows. I must clean out my library. The names of Booker Washington and of W. E. B. DuBois and Paul Laurence Dunbar must not soil my shelves. I must cut off my acquaint-

ance with some of the noblest Americans I know: one is a school teacher, another the secretary of a colored Y. M. C. A., another waits on table—but they are black. I must never again learn anything from the lips of one of the noblest prophets in America, for Edward A. Steiner was born a Jew. Francis of Assisi must have no message. The hymn book must be torn to shreds, for it is stained with names of men who held the bishop of Rome in high estate. The world will be a lonely place, but American it must be. All in the name of God God the God of Abraham and Isaac and Jacob.

I give up the puzzle. I am minded to emulate the example of a Kansas merchant. I will hang out my placard:

I am 200 per cent American.
I hate everybody.

An Old Filing Drawer

By Frank Fitt

RECENTLY THERE CAME into my hands a filing drawer marked "church." For more than a score of years it had remained untouched in a dark attic corner. Its owner was a man whose name is associated with one of the most important inventions of the nineteenth century. As scientist, inventor and teacher his name is honored all over our land. And his great talents were always at the service of Christ. For thirty years he bore almost single-handed the burdens, financial and spiritual, of a struggling Presbyterian church which today has grown in size and influence far beyond his dreams. During that period he preserved in the filing drawer all his important papers and letters dealing with his responsibilities as elder and trustee. The man himself and those whose names appear in the correspondence have passed into rest. It was instructive to read through the mass of material.

In the middle nineties the church which this man served as chairman of the pastoral committee was without a minister. Thirty-eight men were recommended for the vacant position by their friends. In fact, one of the candidates happened to be recommended by four of his friends at about the same time. Without exception the thirty-eight men were good pastors and good preachers. Their other characteristics varied only slightly. One man had a sweet spirit. Another was self-possessed and easy in manner. Another was sound in the faith and had a charming wife. Two or three of the thirty-eight had just resigned from their charges owing to strife in the congregations, but in each case the unfortunate cleavage had antedated their coming. It is very significant that in no instance was the plea put forward that the candidate was a good organizer or that he could hold the young people. And in the middle nineties the ministerial "dead-line" did not seem to exist.

One of the candidates was recommended for the peculiar reason that the desirable church was near an educational institution where he could pursue his studies. Another was recommended because, being a widower, his salary would be less than that for a man with a family. But perhaps the most interesting recommendation came from a woman, an

utter stranger. It began as follows: "Dear Sir: Your friends are so really countless, you will not be surprised to find one of the unknown addressing you. But you will be surprised to find such a one begging a hearing. I have been homesick, lovesick, for my only sister for twenty years. She is the wife of a Presbyterian minister in Philadelphia who has had the same charge for eighteen years. At last they have given an ear to my pleading to come west, but I must exert every effort to find an opening for them."

There were ten men who applied directly for an opportunity to be considered by the congregation. In each case the writer was able to supply good credentials regarding his character and ability. One young man, just out of the theological seminary, emphasized the fact that he had won a fellowship. This he had declined, however, because of his approaching marriage. Another who desired to come had had remarkable success in the pastorate he was anxious to leave. According to his testimony one hundred and twenty-one had joined his church in the previous three years, sixty-one of whom were heads of families, and he had made over thirteen hundred pastoral calls. Several pleaded the necessity of change on account of health. Two had been very successful in evangelistic work, but wanted to return to the settled pastorate. One of these mentioned that he preached entirely without notes or manuscript.

So desirable did the vacant church appear and so many men were known to be anxious for its call that one ordained brother, writing to the owner of the old filing drawer for an interview "on a certain presbyterial matter," was at great pains to make clear that he was not a candidate. "I am not wanting to come to the * * * church. I suppose you are receiving plenty of applications for that." Even in these days of increased budgets, systematic giving and denominational efficiency schemes the following note from a prominent member of the presbytery will not be entirely without meaning: "Some of the brethren who supplied your church on recent Sabbaths are asking me to remind your treasurer that they are not without expectations. I do not know who he is. Will you kindly call his attention to the matter?"

From the early seventies until his death in 1904 the owner of the filing drawer preserved the receipted bills of his church. They tell a story of much personal sacrifice. In the panics of '73 and '93 he signed his name to notes involving hundreds of dollars that the house of God might be kept open. And all through the years he was always eager to press forward more rapidly than his brother officers were willing. When the chance came to obtain a very able minister for the growing parish by a slight increase in the budget he could not see why it should be refused. "I have not such a poor opinion of the future of our church and community. If I had I would pull up stakes and quit the town. I believe, on the contrary, that Mr. C. could build up our church to such an extent that, in the time named, we could easier raise \$5,000 per year than we now can raise \$3,000, but I am unable to bring the balance of the trustees to my way of thinking. If I had in years gone by worked on such matters from a pessimistic point of view there are a good many things we are enjoying in * * * today that we would be yet hoping for, but not daring to take the responsibility in order to obtain."

British Table Talk

London, July 14, 1924.

SIGNAL HONOR is being paid in these days to the memory of George Fox. It is natural that the Society of Friends should recall with piety its historic founder, and it may be added that the society today is well supplied with writers, gifted with enthusiasm and knowledge; but the interest in Fox

The Tercentenary of George Fox

goes far beyond the boundaries of the society. The life of George Fox by Dr. Rufus Jones, the "Book of Quaker Saints," and especially the diary of Fox himself, have been eagerly read by many who are concerned to discover what is the witness of this small but distinctive and powerful body of Christians. It is not only by its practice of silence that it has drawn to itself the attention of other Christians, but even more by its continuous and faithful protest against warfare. There are some who do not agree with their witness. I have even heard it said that the choice may come between Quakerism and Christianity. On the other hand, there are a host of men who are with the Friends in this witness, because, though they may not claim themselves to be pacifists, they admit that the New Testament is pacifist. And to a still wider circle the society has supplied a challenge, which cannot be left unheeded. For these reasons there has been in the commemoration of George Fox a note of timeliness. He is recognized as a prophet whose word is not yet exhausted.

* * *

Testimonies to George Fox

In the Congregational Quarterly, my friend, A. Neave Brayshaw, writes: "Fox and his friends came to what has been called a first-hand knowledge of God, a knowledge that was open to all men, even, albeit in small but yet sufficient measure, to those who had never heard of Christ and the scriptures. Others had reached this same place—the religion of the Spirit—before them, but, as has been well said, Fox differed from the other religious leaders of his day in that 'he was prepared to trust the direct and personal experience of the Spirit's presence and guidance to such an extent as to base his whole church policy upon it.' Those first Friends expressed their doctrine in words with small skill, but they lived their daily lives in the presence of the eternal." And in the Pilgrim, the quarterly edited by the bishop of Manchester, Anne Richardson writes: "Though Fox and his friends did not bring the Christian world into the Quaker organization, yet their principles have flowed into the veins of Christian thought, and within the nucleus of their own society they have maintained a special character of quiet independence, of inward veracity and of wise judgment, with a deep and vital concern for the extension of the kingdom of God in human life—the kingdom of goodness and peace and joy."

* * *

An L. M. S. Recruit

We do not grudge America its magnificent victory in the Olympic games, but, we of the London Missionary Society may be pardoned for feeling a glow of pride in the wonderful running of Eric Liddell in the 400-meter race, in which he beat the world's record. He is one of our own boys, the son of a Chinese missionary, trained in our school at Eltham. He is shortly going to Tientsin to begin work under our society. He is a keen and fearless man, whose conviction against Sunday sports has been widely published and generally respected. He refused to run the 100-meter race, but, as it proved, his choice of the 400-meter led to his magnificent triumph. He was to preach yesterday in Paris. It is not every missionary society that can number in its ranks the winner of the world's 400-meter race and also one of the gallant band who are returning now from their attack upon Mount Everest. But perhaps I ought not to boast of one society. There have been and are

many fine athletes in the mission field. One thinks at once of C. T. Studd, Keith Falconer, and the present bishop of Tinnevely, once known as Norman Tubbs, an old Oxford football blue. It is recognized by all who know the real missionary as he is that he is as likely as other men to have his share of athletic prowess, as well as of intellectual gifts. The caricature of the missionary so dearly beloved in comic papers was never more ridiculous than it is today.

* * *

Five Thousand Advertising Men

The experts on advertising are assembled at this time in London. There have been special sermons preached in the assembly and in Westminster cathedral. The bishop of Durham spoke in the Abbey, and Father Ronald Knox in the Roman Catholic cathedral. Father Knox seemed to speak more to purpose than the bishop. After discussing advertisement in general Father Knox added: "Advertise religion! How vulgar, how American, how almost blasphemous! I know that is the first thought that occurs. Let us analyze it, let us try to understand ourselves. What is it that we really object to in the idea of religious advertisement? Why this, that we are accustomed to think of advertisement as essentially a competitive thing. Smith has a soap that he wants to put on the market, and Jones has a soap that he wants to put on the market. And the effect of the advertisement is to make the public buy, not the better soap, but the soap which has been better boomed. Let the worse man win, so long as he can shout the louder—that is the idea we have of what advertisement means. And if that idea is right, then it would be wrong to advertise religion. But you see, if that idea is right, then it is wrong to advertise anything at all. Advertisement in that case ought to be forbidden by law. It is simply lying on a grand scale." Then the preacher passed on to show how, if we advertise our religion, it must be "up to sample." There was also an inspirational address by Mr. Fred B. Smith of New York. He made an eloquent plea for a referendum of the people of the nations concerned before any declaration of war. He spoke flattering words about London. "London," he said, "is the greatest pivot on this planet. I will say that even if there is a delegate from Seattle here."

* * *

And So Forth

The death of Alfred Marshall takes from our midst an economist who more than any other laid the foundations of the modern study of economics. He was an old man when he died and his work had been finished.

The hopes which were cherished for the London Conference between the European powers are lower than they were. But the Prime Minister has in this matter the confidence of the nation, and, if he can bring about a settlement, it will be good for Europe, good for Great Britain, and good for the Labor government. At the present moment the matter is being discussed in the House....Peace has not come in the building-trade. It is claimed by the men that the masters are not united, and indeed many of them are paying the wages which the men have demanded. Certainly, the strike is not a complete one....It looks as if the various Methodist bodies are moving, but moving slowly toward union; but in the Wesleyan Methodist community there is still a formidable opposition.... There has gone forth an appeal from Lord Rosebery that a tablet to the memory of Byron should be placed in the Abbey. The appeal has been backed by a number of great leaders in the state and by letters....Both the Liberal and the Labor leaders are turning their attention toward the problem of coal and are looking to electrification as a way out of many difficulties.

EDWARD SHILLITO.

More of the Summer's Books

A. F. Hensey's *MY CHILDREN OF THE FOREST* (Doran, \$2.00 net) is a very human kind of missionary book. The author was for sixteen years a missionary on the Congo, was appointed by King Albert a life member of the Belgian Royal Commission for the protection of the natives, and has had most intimate contact with the people of a large area of equatorial Africa. This is the kind of a book that is written by a man who, with a vast fund of both experience and erudition in his special field, lays aside all technicalities and writes from his heart about the human aspect of his work and the people among whom he has lived. It is a book of deep pathos and high hope.

Here are four missionary books. *INTO ALL THE WORLD* by Arthur H. Limouze, (Presbyterian Board of Christian Education, \$1.75) is a textbook for juniors in the Daily Vacation Bible School, arranged in the form of a trip around the world. It has an abundance of project work for both boys and girls. *MAKING A MISSIONARY CHURCH*, by Stacy R. Warburton (Judson Press, \$1.75 net) is a thoroughly practical handbook for the help of the pastor or superintendent who wishes to introduce missionary education and the missionary spirit into his church and school. The chapter on a unified missionary plan touches a vital spot, a general comprehensive program in place of the usual scrappy and spasmodic efforts which characterize missionary education in the average church. Robert E. Speer's *OF ONE BLOOD* (Missionary Education Movement, 75 cents) is not explicitly a missionary book but a study of the race problem. But the understanding of the race problem lies at the basis of foreign missions as well as of some urgent questions at home. It need scarcely be said that Mr. Speer presents a distinctively Christian view of race relations. He proposes the attitude of Christ as an antidote to racial arrogance. The chapter on the solution of the race problem, to which one naturally turns to find the author's real contribution, suggests rather the Christian spirit in which the solution is to be sought than any specific solution or policy. It leaves the reader still to form his own opinion as to what ought to be done, for example, when colored persons move into the apartment house in which he is living or when Japanese gardeners compete too successfully (if they do) with Americans in California. The last of these four books has to do not with Christians but with Buddhism. *JAPANESE CIVILIZATION*, by Kishio Satoni (Dutton, \$4.50) is really a treatise on the life and doctrine of Nichiren, the thirteenth century reformer of Buddhism, whose main ideas were "the communion of those living now and henceforth with all who have gone before and the restoration of the primeval connections with the eternal Buddha; and that it is not the worship of an abstract truth but a life to be lived by every being human and others in the identity of man with nature." Nichirenism has millions of followers and thousands of temples in Japan and the author, a distinguished exponent of it, believes that this system, which he calls True Mahayana Buddhism, will spread also to the western world and he looks to it for the complete reformation of society. The treatise conveys a strong sense of a Japanese messianic mission, a "heavenly task." A reading of it should arouse many occidentals.

A DONKEY TRIP THROUGH SPAIN, by John and Cora Gordon (McBride, \$4.00 net) is a second book of Spanish wanderings by this pair of English artists. The illustrations by the authors are excellent, and the narrative gives a pleasing sense of intimate contact with the country. We have the feeling that the donkey on such a trip occupies a little too much of the horizon, both for the travellers themselves and for the reader, though he has obvious merits for the transportation of baggage and incidental ones for giving social contacts with the people. A stranger in a strange land must have something to give him status. To be the driver of a donkey cart gives one a recognizable place among the other users of the road and patrons of the inn. A misspelling of Spanish (on page 16) can doubtless be blamed on the proof reader. (Parenthetically we may remark that there has been a great deal of bad proof-reading lately in books from the presses of the very best publishers. When an important philosophical work—not from this house—has in its very 1018

first paragraph the word *causality* misprinted as *casualty*, it is enough to make an author tear his hair.)

Frank B. Deakin's *SPAIN TODAY* (Knopf, \$2.50) is a book of solid facts about the serious side of Spain—not romance or scenery, or tinkling guitars or fandangoes, but government, economics, and education. It is rather a depressing picture. There is but little reference to the church and the religious life of the people, and if this were added the picture would probably be still more depressing. Most of the book was written before the establishment of the present military dictatorship, but there is a chapter on it. The author holds that the evils of Spanish administration are too deeply rooted to be soon eradicated, and that the new administration has not yet proved its constructive ability. The author, who was formerly an attaché of the British embassy at Madrid, believes that Spain is "almost as dreadful a country for its inhabitants in this twentieth century as any European country was in the middle ages."

Almost everyone in and around Chicago now knows about the dunes, that remarkable formation at the south end of Lake Michigan. George A. Brennan tells of the history of the region, its natural beauties and its flora and fauna, in *THE WONDERS OF THE DUNES* (Bobbs-Merrill Co., \$2.50 net.) It is a wonderful country of high sand hills and interesting plant and animal life and with a peculiar and arid beauty of its own. Scarcely anywhere in the heart of our country is there a wilderness so accessible to a great city. It was long neglected but has recently been discovered by enthusiastic nature lovers like a diamond on the door-step of Chicago.

Richard Harding Davis makes one of his adventure-loving characters contemplate marriage to a beautiful lady and a cathedral-tour as a wedding trip, and at once decide to remain single and go to hunt rhinoceroses in Abyssinia or lions in Nubia, or some such. The tour of the English cathedrals is not what a seasoned traveler would call adventurous, but neither is Florence or Nice. The seasoned traveler is perhaps too ready to scorn the things that he has often seen, or even the things he only pretends to have seen. Frances N. Gostling's *THE LURE OF THE ENGLISH CATHEDRALS* (Little, Brown, \$2.00 net) tells of the eight southern cathedrals from Canterbury to Exeter. It is a genuine lure that these venerable buildings hold before the imagination—a charm of noble architecture, beautiful backgrounds, and historical associations. The author of this book says little of the technicalities of architecture, but conducts her readers on a series of pleasant visits with chatty information about the men and women who have lived and worked in and about these famous buildings.

Albert W. Palmer, who has recently come from Honolulu to succeed Dr. Barton as pastor of the Oak Park Congregational church, has written an interesting volume entitled *THE HUMAN SIDE OF HAWAII* (Pilgrim Press, \$2.00.) Our western outpost is not exclusively a land of hula-dances and ukeleles, of sugar-cane and pineapples, but a meeting and mingling place of eastern and western civilizations, an international experiment station. Dr. Palmer deals especially with the race problems of the mid-Pacific, with the history of the islands, with missions and with today's problems of Americanization and Christianization among those mingled populations.

THE BIBLE, OUR HERITAGE, by Edwin C. Dargan (Doran, \$1.50 net) is a book of traditional generalities about the origin, preservation, and content of the Bible. It enters into no detail in regard to the question of authorship or the formation of the canon, and would leave the reader in complete ignorance that any critical questions had ever been raised about it. It will not shake the faith of any reader who has never heard of these questions, but those who will find their faith in a certain class of defenders of the Bible terribly disturbed by it. *THE WONDERS OF THE KINGDOM*, by G. R. H. Shafte (Doran, \$1.75 net) calls itself "a fresh consideration of the miracles of Jesus in the light of modern thought," but we fail to observe the evidences of modern thought. There is little in the book which might not just as easily have been written one hundred and fifty years ago.

CORRESPONDENCE

Mobilization—What Does It Mean?

EDITOR THE CHRISTIAN CENTURY:

SIR: A few days ago, the Chicago press reported President Coolidge to have made the following statement in reference to the "Defense Test" Sept. 12: "It is not a mobilization, and the people who first attached to it the term 'mobilization day' and then proceeded to condemn it, have been utterly unfair."

In the light of this statement it is interesting to note the content of various bulletins sent out to members of the O. R. C. from the headquarters of the sixth corps area. Under the heading "Defense Test, Sept. 12, 1924" come numerous references to mobilization: such as "Mobilization test; purpose of," "Date of test; this mobilization test . . ." "Manner of conducting the mobilization test," "The main idea of this test as outlined above is to educate the personnel of each unit and sub-unit in the details of the local mobilization." Defense test or mobilization test; it looks like a case of which comes first,—the hen or the egg?

Chicago, Ill.

J. E. SORENSEN.

From the Chief of Chaplains

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been reading the Christian Century for some time, occasionally with pleasure notwithstanding your views on preparedness and your position on the "Defense Test," both wholly unwarranted by the facts and the objectives of the war department. I fear that you are devoting altogether too much time to carping, censorious fault-finding and criticism, with the result that you are overlooking the great mission of a religious journal which I conceive to be the promotion of the principles expounded by Jesus Christ in the magna charta of human happiness, the sermon on the mount.

Washington, D. C.

JOHN T. AXTON,
Chief of Chaplains.

Circulation

EDITOR THE CHRISTIAN CENTURY:

SIR: I am delighted with this interesting journal, for it fills a want experienced for many a long year. May I add that none of the issues that come will stop with my own perusal. They will be handed on here and there where I think it reasonable that they will do more good.

Cambridge,

JOHN SMALE.

Cape Province, South Africa.

Mr. Lewis Would Start Something

EDITOR THE CHRISTIAN CENTURY:

SIR: Having heard considerable discussion during the past few months regarding the decadence of the pulpit, I have given considerable thought in an attempt to arrive at the reason for the decline of the influence of the ministry of today on the life of the people. I have talked to business and professional men and also to preachers. My research has led to three conclusions:

First, the decadence of the ministry is due to the pampering of the ministers. To arrive at truth, it is necessary to lead a simple, unselfish and humble life. The great prophets of the world have been those who were simple in their tastes, unselfish in their lives and humble in their method of living. The preacher of today is a pampered being, he joins multitudinous clubs and societies, he frequents banquet halls and social festivities, he basks in the smiles of women, he is a fashion plate, he drinks afternoon tea with the ladies, plays golf with the men, his entire week is taken up with attending one social function after another.

The second cause of the decadence of the pulpit is the laziness

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of the ministry. This can be proved by the quality of the average sermon that a church goer is compelled and forced to listen to. The preacher of today is too lazy to study. He is too indolent to read anything except the American Magazine and the newspaper. He is supposed to be a preacher of the gospel but he is too lazy to set to work to discover what the gospel means and stands for. Further proof of the laziness of the ministry will be seen in the unseemly haste of preachers to close their churches for the summer and to organize union meetings. In other businesses and professions the business man or professional man stays on the job all summer except for perhaps a week or two weeks' vacation. The preacher, because of what he pleases to call, "the great strain of his profession" goes forth on a vacation of from six weeks to three months, besides all the other trips for which he finds some excuse during the remaining part of the year.

Our last conclusion is that the decadence of the ministry is due to the mediocrity of the caliber of the minister. He is mediocre in natural ability, he is mediocre in character, and the educational standards of the ministry are such that a man with a most mediocre educational attainment, one who would not be accepted into any other profession, can enter the ministry. We are frank to say that the ministry is composed mostly of individuals who, if they went into any other profession or business, would be hopeless failures and go into the bankruptcy court in six months.

Sioux Falls, S. D.

OWEN T. LEWIS.

Salaries

EDITOR THE CHRISTIAN CENTURY:

SIR: I thought that was a very suggestive suggestion that you had in the paper which came this morning about the difference between the salaries received by the secretaries of the benevolent societies and that of the average minister on the field. I would like to see the salaries of all the secretaries made a part of the public record just as that of the ministers in our year book. Is there any good reason why they should not be? Another matter it seems to me it might be well to stress is the fact that secretaries are forever "passing the buck" to the pastors, if missionary budgets and plans are not a success. I have often heard it said in these conferences, "Now it is up to the pastors of the churches if this plan fails." These plans, too, while not exactly foisted on the pastors and individual churches are after all things that come from above rather than from the churches up. I certainly believe in missions, but I also feel that churches and pastors have been harassed about the whole matter.

Whiting, Ind.

T. A. STUBBINS.

Post Office Propaganda

EDITOR THE CHRISTIAN CENTURY:

SIR: You lately criticized the cancellation of postage stamps by exhortations to enter the training camps. The unfortunate impression that such a method of marking mail may give is evidenced by the Kobe Shimbun, a Japanese paper, which lately published a photograph of an American postal card and said that the United States, after advocating peace and forcing other nations to reduce their navies, uses even the post office for military propaganda. Have the postal authorities the right to add to our personal correspondence any message that they please? If so, I recommend your appointment as postmaster general.

The remarks of the Kobe Shimbun testify to the belief held by many Japanese that the real object of the Washington conference was to curb their own country's naval expansion so as to lessen the difficulty America might find in carrying out its oriental policy. All that we do to increase such suspicion adds to the probability that, in case the United States calls the nations to a conference on the limitation of armaments, Japan's fear of being caught in another trap will make it hesitate about

accepting the invitation. The proposed general mobilization increases the suspicion, for Japan naturally asks, "Against what country is the United States making these preparations? Americans say that war with England is almost unthinkable. Other European countries are in no condition to engage in war with the United States, neither are those of South America. American papers are constantly writing about the coming war with Japan. It is prophesied in the halls of congress as a reason for increased military appropriations. The country that we long regarded as our best friend is now doing what it can to irritate us. The purpose of this military propaganda and preparation is evident."

Bradford, Mass.

OTIS CARY.

Mobilization Day

EDITOR THE CHRISTIAN CENTURY:

SIR: The letter of Secretary Weeks in a recent number of The Christian Century deserves immediate and warm opposition. That a servant of the people, in a democracy like ours, should accuse those who oppose his methods of promoting national defense by characterizing them as upholders of lawlessness and subverters of the constitution is almost unendurable. The secretary of war is not the only man in this country to tell the people how the laws should be enforced. Furthermore this wornout stunt of oligarchy of hiding behind the constitution the American people ought not to stand for. We should stoutly defend our right to oppose or uphold any methods as seem to us wise.

You will, I hope, start a definite movement at once to show the secretary of war that the people will not be browbeaten by any accusation of being unpatriotic, lawless or opponents of the constitution. The only question about the observance of September 12 as Mobilization Day is whether it is a wise plan at this time. Nothing in the constitution or in the laws of the land should prevent the discussion of the wisdom of this proposal.

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May I suggest that you give your readers an opportunity by signing an appropriate printed protest to register a virile objection to this attempt of the secretary of war to dictate to the American people how they should show their patriotism and obey the constitution.

Los Angeles, Calif.

GEORGE GLEASON.

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EDITOR THE CHRISTIAN CENTURY:

SIR: It seems that every issue of The Christian Century is causing me more worries than the last one did. There is so much of intense interest and value that I cut the paper apart to file the articles away for future reference. Then, in the necessary process, I usually ruin an equally worthy article on the other side of the paper. Since I realize it is impossible for you to publish the paper on but one side of a sheet, I am writing to inquire the possibility of my obtaining bound volumes of this wonderful journal, upon the completion of the numbers necessary for that volume. Do you bind and publish such a thing for distribution to those in desire of purchasing the same? It is impossible to read such an index as that published on pages 837 to 839 of the issue of June 26, without having a desire to have all those numbers and articles at your finger-tip.

Earlham, Ind.

NEAL D. NEWLIN.

Tolerance

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to refer to your editorial on tolerance. It seems to me that therein you state the matter in hand so fairly and clearly that even "he who runs may read." I wish it were possible to distribute this article widely in leaflet form.

Columbus, Neb.

M. BRUGGER.

Another Sect

EDITOR THE CHRISTIAN CENTURY:

SIR: Your request for renewal of my subscription has been received. I regret that your editorial policy has taken such a turn that in thinking it out I have decided that the benefit from the desirable features are submerged by its evils. When you abandoned the broad Christian field to become an organ of another sect (pacifist) I protested in vain, in fact, without even the courtesy of a reply. You have never forwarded world organization, which is the first step towards international peace, but have instead announced that "you are tired of step by step efforts for peace." So down with evolution, Allah il Allah and Bryan is his prophet. Make the state the agent of the church for passing laws and you won't have to worry about separation of church and state.

San Antonio, Tex.

E. O. SARRATT,
Colonel.

Contributors to This Issue

IRVEN BRACKETT WOOD, minister First Methodist church and Wesley Foundation, Corvallis, Oregon. This article first delivered as commencement address before Kimball School of Theology, at Salem, Oregon.

HOWARD Y. MCCLUSKY, graduate student at the University of Chicago.

HUBERT C. HERRING, secretary social service, Congregational church national council; frequent contributor to leading periodicals.

FRANK FITT, minister Presbyterian church, Highland Park, Illinois.

THE SUNDAY SCHOOL

Lesson for August 24. Lesson Text: John 3:1-17.

Jesus Talks With Nicodemus

NICODEMUS had two things in which to glory—family and culture. The best blood of an honored race flowed in his veins and his naturally strong mind had been trained to the highest pitch. He was the kind of a man you enjoy meeting. He was a decoration to any club or church. But just because his mind was keen he was touched deeply by the preacher from Galilee. Jesus played upon the noblest strings of the harp of his soul. He must see him, must talk with him.

He chose to call upon the Master at night. Proud Pharisee that he was, why should he subject himself to possible criticism by approaching the Great Teacher in broad daylight! He was not prepared for bold and open discipleship. Charmed by Jesus, he would go to him in the shadows of night and tell him that he endorsed him and his movement, and that he was more than delighted by both his words and his works. Surely Jesus would be pleased by this compliment from so great a scholar and so noble a citizen. There are always elderly men who, at the birth of new movements, feel that they are lending a measure of respectability by going personally to encourage the young reformer, provided there is no necessity of their becoming openly involved.

Jesus reclined upon the housetop. The stars were studding the sky, a light breeze swept graciously over the roof, the flowering plants nodded in response. A lamp burned, with wavering flame, while the Master read from a scroll. A step was heard on the stone stairs, coming up, outside, from the quiet street. The doctor of the law appeared. Nicodemus made the speech he had rehearsed with such consummate care: "Teacher, we know that you are sent from God, for unless God had sent you, such works as you have performed would not have been impossible." It was a fine speech, full of courtesy and spoken with confidence. It conveyed the idea that his order, the Pharisees, appreciated him. It was an overture to join hands and forces with that influential party in Jerusalem.

The master's reply, while most graciously spoken, was shattering alike to confidence, to family pride and to religious complacency: "Truly, unless you are born from above you will never see the kingdom of God." Flesh and blood, family connections cannot unlock the gates of heaven. Pharisaic religion (used in the best sense—righteousness by punctilious righteousness) cannot earn you a place in the kingdom of God. Culture, however pleasing and brilliant, cannot open the doors for you. "You must be born anew, from above."

A noted evolutionist spoke in my pulpit a few evenings ago. He kept insisting that life came only from life. "If life comes only from life then the story of the ages is printed in the rocks," he insisted. This is what Jesus is saying here. "In Adam all die," Moses cannot give eternal, spiritual life! A religion of works cannot impart the Holy Spirit. Religious life comes from God, the Infinite Spirit. It is all natural and logical. Wheat produces wheat. Chinese produce Chinese. Scotchmen produce Scotchmen. The life of the spirit comes from heaven and from no other source. We all appreciate good old families, but such a family is no guarantee of spirituality. We all adore mental brilliance and culture, but that alone is not enough. Organized religion may also be purely worldly, expressing itself in buildings, creeds, forms and ceremonies, and being quite devoid of spiritual content. As the coal from off the altar had to touch the lips of Isaiah, so the fire from heaven must light the candle of each man's soul. This is imperative, and never was the lesson more needed than in these materialistic days of money and pleasure. Maude Royden tells us that love creates: "God so loved"—that eternal life becomes possible. It is the next step forward—this spiritual life. The heart of the gospel is that these human lives of ours may be divinely uplifted. We can be born from above—spiritually.

JOHN R. EWERS.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

World Dry Campaign Seen as Aid to America

In the sessions of the conference of the World League Against Alcohol, held at Winona Lake, Ind., during the third week in July, there were two main lines of interest. The first was in the enforcement of the prohibition laws in the United States, and the second in the promotion of a world-wide anti-liquor campaign as the best means of decreasing the strain on the American dry laws. Reports were submitted to show that the enforcement of the law in the United States is constantly improving, and indications were brought from many other countries, particularly those in the English-speaking parts of the world, to show that the day of universal prohibition might not be as far off as seemed. At about the same time the officers of the United States League of Building and Loan Associations, holding their annual convention, declared that the great increase in assets on the part of such associations is a result of prohibition.

British Wesleyans Fear Political Careers

Sessions of the British Wesleyan conference held in Nottingham, England, during July were featured by a strong temperance sentiment, by the decision to press the agitation against gambling, and by a discussion of the place of the minister in politics. An attempt to induce the conference to rule "in the interests of peace in our church" that ministers should not stand for parliament, failed, after long discussion, to be adopted. There is at present one Wesleyan minister, Rev. R. M. Kedward, sitting in the house of commons.

Begin Plans for Separate Canadian Presbyterianism

Within 24 hours after the bill had passed the Canadian parliament authorizing the formation of the United church of Canada from the present Methodist, Congregational and Presbyterian denominations, the bitter-end Presbyterians, who will not go into the union, had set in motion processes designed to secure the organization of a church of distinctively Presbyterian form. A committee of 22 has given to the public a statement in which the assurance of there being such a church is contained. The separatist movement will be actively promoted in all parts of Canadian Presbyterianism.

Lutherans to Meet in Chicago

The fourth biennial convention of the United Lutheran church will be held in Chicago, October 20-30, this year. An unusual feature for such a gathering will be its meeting in a hotel which will provide under one roof rooms for all the services of the convention as well as quarters for the delegates.

New Women's Body for World Peace

Another organization joins the number of those already working under religious auspices to forward the cause of world peace in the Women's Church Committee on International Good Will, with headquarters at 106 East 22nd Street, New

York City. The chairman of the executive committee is Miss Caroline M. Wood, and the executive secretary is Miss Jessie Dodge White, formerly of the Student Fellowship for Christian Life Service. All types of religious faith are represented in the leadership, among the members of the executive committee being

American Educator Sees Moslem Upheaval

RETURNING FROM a five months' visit to the near east, Prof. Paul Monroe, head of the International Institute of Teachers College, New York City, gave to the New York Times a notable interview in which he outlined the important changes that are taking place in the Moslem world. "An intellectual upheaval is at its heights in the near east," Dr. Monroe declared. "Coming as a result of the war it has intellectual, political and economic implications, and we cannot very well overlook it.

"This movement has found intellectual expression in a desire for education, a development of literature and a dissemination of information by means of the establishment of newspapers. In Turkey it aspired to and accomplished a separation of church and state, and the significance of that is comparable to and as great as the Protestant Reformation. It has reached down to the unit of society, the family, and there is developing a complete rearrangement of family life not alone in Turkey but in the Arab States as well.

RACE INDEPENDENCE

"This intellectual upheaval has found political expression. Races that for centuries have been in subjection are gaining or have gained political independence. The British have withdrawn from Egypt; two Arab states have come into existence; Persia, while nominally a monarchy, has, in fact, banished the shah, and Turkey has freed herself of western control.

"With the exception of the two Arab states, these countries have freed themselves entirely of western control. The two Arab states for the time being remain to some extent British pawns. In Irak and in Arabia the British retain military control and guide the foreign policies of those states, but locally the Arab control is complete.

"Persia is governed by a cabinet. Chief in power is the prime minister, who is also the minister of war. He stays in power because he pays the army, and the army collects the taxes because it is paid out of the taxes. After two years Persia has balanced her budget and is beginning to pay off her indebtedness. Much of that is due to the fact that Americans are supervising the country's finances. It was a work begun by W. Morgan Shuster. He was driven from the country, but Americans continued what he had been asked to begin. Order has come out of chaos and American prestige is high as a result. One sidelight there is that when

the shah was banished he was not permitted to leave the country until he had paid his income tax.

"Of course, the maintenance of these new political entities is difficult in the extreme. There are some very practical problems. Much of the population is nomadic, and even if they were agreeable to taxation it would be difficult to collect taxes from them because of their nomadic existence. Previously, of course, what the ruler or his agent wanted he seized. To substitute orderly contribution to the state is not easy.

"Similarly the nomadic peoples are the more backward in accepting the new ideals of family life. In that respect Turkey is turning to western customs. She has examined the codes of Sweden, Denmark, Switzerland and France. She has picked out the fundamental laws, adapted them to conditions in Turkey and sanctioned them by laws. She has come out for monogamy. Perhaps she has attained that ideal by force of economic reasons more than social ones, but whatever the reason the fact is she has attained it. There again while plural wives are a burden in the cities they are an asset with the nomadic tribes. Among them wealth lies in their herds, and in their herds of wives and children no less than in their herds of animals.

"The future of the near east gives promise of economic development. The Moslem world is beginning to realize that and is turning to western customs and imitating them and citing them as the ideal to be attained.

PERSIA LEANS TOWARD RUSSIA

"Persia alone may come under the influence of the trend in Russia and the social aspirations of India. She lies in the path of the forces radiating from those countries. But the other nations of the near east do not. There is a great world this side of Persia with a population of somewhere between 50,000,000 and 75,000,000 in a ferment of intellectual development that has expressed itself politically and that inevitably will lead to economic prosperity.

"These peoples are entitled to have a chance themselves without interference, at least by western powers. Rather, they should have the sympathy and the assistance of the west. I think we should give them every encouragement and assist them to the attainment of our ideals that they have accepted and that they seek to adapt." Dr. Monroe has been for years a noted advisor in mission educational work.

Mrs. Robert E. Speer, Mrs. Harry Emerson Fosdick, Mrs. William I. Haven, Miss Elizabeth Marbury and Mrs. Franklin D. Roosevelt. An investigator is already on the way to Europe to discover means by which this body may cooperate with women's groups in that continent to help the cause of peace. On Nov. 10 a "Christmas ship of friendship" will be sent to the church women and children of Germany. Gifts of warm clothing in good condition, unbleached muslin, sheets, layettes, milk and cod liver oil are sought. Used clothing may be sent to The Christmas Ship, 1521 Cherry Street, Philadelphia.

Protestant Immigrants Offer Larger Field

Mr. Raymond E. Cole, the general secretary of the bureau of reference for migrating people, a work conducted under the auspices of the home missions council and the women's council, reports that more Protestant immigrants have been welcomed into the United States during the past twelve months than during any previous year since the starting of the bureau. It is likely that under the operations of the new immigration law the field for this kind of work will constantly increase.

U. S. Sends \$70,000,000 Abroad Annually

Investigations conducted under the auspices of the department of commerce, Secretary Hoover's branch of the government, have shown that the people of America send \$70,000,000 a year to other countries for religious and philanthropic purposes. This includes gifts to foreign missions and the various relief and educational causes that look so largely to this country for support. While such a sum does not begin to equal the amount spent overseas in the pursuit of trade, it is not at all a bad showing as indicating the interest of Americans in the personal welfare of other peoples.

More Protests Against Mobilization Day

Protests continue to reach Washington from all parts of the country against the proposed national mobilization on September 12, which is now explained in terms very much less ambitious than those at first used. Among the bodies that have recently addressed the President have been the Ohio Evangelical League, the Rowe camp conference of Unitarian young people, the Epworth League institute of St. John's River conference, Florida, and numerous congregations. Several national organizations are now gathering signatures for united protests which will be presented at Washington by September 1.

Doukhobors Reaffirm Pacifist Stand

Twenty-four years ago English and American Friends helped 10,000 Russian Doukhobors to locate in Canada. A measure of intercourse has been maintained ever since. At a conference of young Doukhobors, held at Canora, Saskatchewan, June 28-July 3, President W. O. Mendenhall, of Friends' University,

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Wichita, Kan., Howard West Elkinton and Katherine Wistar Elkinton were present as official visitors from the Quakers of America. The traditional stand of the Doukhobors against military service was reaffirmed by the present generation of those of military age.

Dr. Mackenzie to Resume Work

After two years of inactivity it is announced that the health of Dr. W. Douglas Mackenzie has been sufficiently restored to make it possible for him to resume the active presidency of Hartford Theological Seminary this fall.

Great Crowds Gather for B. Y. P. U. Convention

The oft-heard statement that the day of the great young people's convention is past was challenged at Denver, July 9-13, when 2,500 members of the Baptist Young People's Union gathered from all over America for their annual convention. The program varied from that of past years in the emphasis placed upon conference and discussion groups, in which problems such as occupy the mind of modern youth were threshed out. Men like Dr. James H. Franklin, Dr. D. J. Evans and Dr. W. S. Abernethy from the northern Baptist convention, Dr. William Russell Owen from the southern branch of the denomination, and Dr. W. A. Cameron of Canada gave distinction to the platform program, which drew great throngs to the city auditorium in which the public sessions were held. In speaking on "Angels in Ash-heaps," Dr. Owen maintained that the modern American church has become an ash-heap. "Five per cent of the members do not exist at all," he declared. "Ten per cent can never be found; twenty-five per cent never darken the doors of a place of worship; fifty per cent never contribute to the needs of their churches; seventy-five per cent never attend a mid-week worship; ninety per cent have no family altar, while ninety-five per cent of them never attempt to win another to Christ and his kingdom!" The officers elected for the society during the next year are, Mark F. Sanborn, Michigan, president; Miss Edna Umstot, Kansas, vice-president northern district; J. Paul Leonard, Missouri, vice-president southern district; W. A. Cameron, Ontario, vice-president Canadian district; John R. Glading, Michigan, recording secretary; Orlo J. Montague, Illinois, treasurer; board of directors, John Singleton, George Martin, L. W. Kester, Judson Tyley, F. C. Stifler, all of Illinois; Ford Porter, Indiana; Ted Johnson, California; W. E. Hodgson, Canada; Ray Schubert, Missouri; J. W. McCrossen, Pennsylvania.

New Mission Headquarters for China in Shanghai

The Mission building, a six-story edifice that has been planned to serve as the headquarters for much of the Protestant work in China, was recently dedicated in Shanghai. One entire floor is given to the offices of the National Christian Council, besides which the following organizations find room: American Bible Society, China Christian Educational Association, China Medical Missionary Association,

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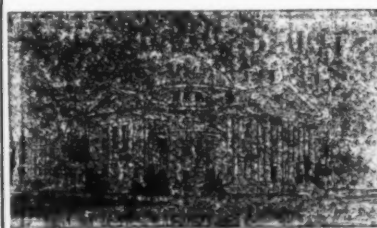
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Total Losses in Japan Earthquake

Summaries recently made public state that the financial loss in property destroyed suffered by the Christian forces at work in Japan at the time of last year's earthquake was Yen 9,093,500, and that doubtless there was unreported losses that would bring this item up to the ten million yen mark (\$5,000,000). The loss in life among Christians was amazingly small, but three missionaries, two from the Y. W. C. A. and one from the Reformed church, being reported among those killed. Nearly four thousand Japanese Christians were reported as rendered homeless, but the actual number was undoubtedly far larger.

Preacher's Editorial Widely Copied

An editorial from the Los Angeles Times that has been widely copied by American newspapers was written originally by Dr. Charles Coke Woods, a Methodist preacher. Dr. Woods has been contributing a pulpit editorial for six years to the Saturday evening edition of the paper. When the Leopold-Loeb murder shocked the country he wrote on "Educating Moral Idiots." He pointed out the danger of a certain type of education without moral undergirding. "Wanted: Schools that teach the essential worth of the human soul," declared the editorial. "Wanted: Colleges that put first in importance conscience and character." "Wanted: Universities that regard great souls as of more importance than great sprinters. The citizens who support these educational institutions have the moral, the financial and the civil right to expect from them 'first things first.'"

Silver Bay Students for Immigration Change

The conference held in July at Silver Bay, Lake George, N. Y., under the auspices of the Missionary Education Movement, approved a statement brought in by the student section protesting to President Coolidge against the Oriental exclusion features of the new immigration bill, and suggesting that the three-year period of study provided for under the bill should lead to the change of that portion of our national immigration policy. It is hoped that, during this three-year period, such a sentiment can be aroused among the churches as will put

this whole question outside the realm of racial antagonisms.

Missionaries Enter Afghanistan

It is reported that four missionaries of the Presbyterian church, formerly located in Persia, have been allowed to enter Afghanistan to carry on religious work. The penetration of this country leaves no nation of any importance which has not been entered by Christian emissaries, Tibet having been for several years the scene of a vigorous if restricted missionary effort.

Kansas Methodist College Raises Great Fund

Baker University, a Methodist institution at Baldwin, Kan., has just completed the raising of a fund of \$1,600,000, which will provide for a great increase in physical equipment and for an enlargement of the teaching staff through added endowment. The university numbers among its original patrons Abraham Lincoln, who contributed to the erection of its first building.

Greek Church in Tangle

The struggle that has been going on within the Greek Orthodox church in this country and in Canada has come to public notice again with the action of the patriarch of Athens in unfrocking the leader of the independent churches, Archbishop Compoupoulos, of Lowell, Mass. These congregations have been maintaining their independence of the Greek archbishop who resides in New York for almost fifteen years. The official notice of this action declares that the holy synod "imposes upon him the penalty of deposition and degradation from the office of bishop, and, in general, from every clerical capacity, unfrocks him, and, hereafter, places him in the ranks of laymen." The

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action is "done, adjudged, decided, and announced, in the patriarchate of Constantinople, this 17th day of May, 1924."

Episcopal Church Greets Catholic Neighbor

When the members of the building committee of the Roman Catholic church of the Sacred Heart, Pittsburgh, Pa., came to inspect their new edifice recently they observed this sign upon the front of Calvary Episcopal church, just across the street: "Calvary church extends greetings and good wishes to our new neighbors, the Sacred Heart church." The incident is said to have been beneficial in the promotion of good will in the Pittsburgh area.

Help for Labor Sunday

By writing to the commission on social service of the Federal Council of Churches, 105 East 22nd Street, New York City, pastors who desire to mark especially Labor Sunday may obtain, at a very slight cost, pamphlets interpreting the social ideals of the Protestant churches, as adopted by the council in 1919. In order that disappointments may be avoided, it is desirable that all such orders be placed immediately. Labor Sunday is the Sunday in September nearest Labor Day. This year it falls on Sept. 7.

Liberal Students Confer

Mount Holyoke College, South Hadley, Mass., played host to the second annual conference of the Student Federation of Religious Liberals this year. Round table discussions and addresses included such themes as "Christianity and industry;" "The Christian spirit in public service, industry, and politics;" "A college education and the world's work;" "War and peace;" "Race problems." Among the addresses were ones delivered by President Woolley, of Mount Holyoke; Rev. James Gordon Gilkey, of Springfield, Mass.; President Franklin Southworth, of

Meadville Theological Seminary; Rev. Vivian T. Pomeroy, of England; J. Weston Allen, former attorney general of Massachusetts; Rev. Frank C. Doan, of Rochester, N. Y.; Dean Atwood, of St. Lawrence University; Dr. Frederick R. Griffin, of Philadelphia.

Anderson Appeal Denied

The appeal of William H. Anderson from the verdict under which he is now serving a two-year sentence in Sing Sing prison, has been denied by the New York court of appeals. Charles S. Whitman, Mr. Anderson's chief counsel, states that the fight for the release of the former Anti-Saloon League superintendent will be continued, but as it will be impossible to take further legal steps before autumn, and as Mr. Anderson's time will be up on Dec. 24, due to good behavior, it is hard to see what comfort can be gained from such a promise.

Erdman Follows Machen in Princeton Pulpit

Dr. J. Gresham Machen, conservative theologian whose service as stated supply of First Presbyterian church of Princeton, N. J., came into national notice when Dr. Henry Van Dyke withdrew from the congregation, has resigned that position. Dr. Machen feels that his duties in Princeton Theological Seminary, coupled with his desire to keep the engagements that are offered him in other places, make it desirable for him to give up regular preaching in this pulpit. Dr. Charles R. Erdman, also of the seminary faculty, will become stated supply of the church.

Fisk Has First Large Negro Endowment

Fisk University, the famous school for Negroes established in Nashville, Tenn., by General Clinton B. Fisk immediately after the civil war, has completed an endowment fund of \$1,000,000 to which the

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Says Exclusion Will Affect Mission Work in Japan

On landing in Seattle on July 10, Dr. A. K. Reischauer, executive secretary of the Woman's Christian College, Tokyo, said that the Japanese exclusion feature of the new American immigration law is bound to have a serious effect upon Christian missionary work in Japan. The situation of native Christians as well as of missionaries and other Americans residing in Japan has been made very serious, according to Dr. Reischauer, and the active campaign in the name of patriotism to keep Japanese from churches having any connection with America is bound to affect their constituencies.

No Chimes for Lower Broadway

For the first time in years lower Broadway, New York City, is not hearing the famous chimes of Grace Episcopal church. The eleven bells have been removed to a foundry at Troy, N. Y., where they will be thoroughly modernized and five new bells added. The new bells will be memorials, as are all the old ones.

Bishop Bliss Dies

Right Rev. George Y. Bliss, bishop coadjutor of the Episcopal diocese of Vermont, died on July 10 after an illness of nearly two years. Since his election in 1914 Bishop Bliss had devoted most of his attention to ministering to the parts of the state remote from centers of population.

New President for Missouri College

Ozark Wesleyan, a Methodist college at Carthage, Mo., has elected Dr. William Wirt King as president. Dr. King has been superintendent of Methodist work in the Kansas City district, and has held pastorates in several states.

Ask Episcopalians to Free Bishop Roots

The Churchman is taking up actively the agitation for the release of Bishop Logan H. Roots from his duties as head of the Episcopal diocese of Hankow, China, to become one of the secretaries of the National Christian Council of that country. Bishop Roots has been for years one of the outstanding advocates of church unity and cooperation on the mission field, a position in which he has always appeared to have the hearty support of his communion. When, however,

upon the organization of the National Christian Council in 1922 he was asked to become one of its secretaries, he found it impossible to secure the necessary release from the general synod of the Episcopal church. Now the Churchman is trying to secure this, and quotes a letter of Bishop Roots in which he says: "I do not see how we can expect our declining the invitation of the National Christian Council to be understood by many, even among our best friends, as anything less than a denial in action of the affirmations which we so often make, protesting our eagerness to advance the cause of Christianity."

Church House to Honor Poet

Park Avenue Methodist church, West Somerville, Mass., is building a parish house which will be called "The house by the side of the road," in honor of Sam Walter Foss, a citizen of Somerville and writer of the well-known poem with that title. It is announced that \$223,000 has already been pledged to the building fund.

Church Press Against Mobilization Day

Almost without exception the religious press of the country is coming out against the proposed national mobilization on Sept. 12. The Continent, a Presbyterian weekly that carefully dissociates itself from the pacifist position, under the title "Let us aid the Quakers in this," says editorially: "To the Continent it seems that approbation should be given from every part of the country to the protest which the Philadelphia Yearly Meeting has addressed to President Coolidge against the war department's plan for a sort of new unofficial holiday on Sept. 12. . . It is plain that such a demonstration will not add anything concrete to the actual defensive preparation of the United States. The only real object must be to stir up more fighting blood among the people." And the Herald of Gospel Liberty, the official weekly of the Christian church, asking, "Shall the United States be Prussianized?" comments that the proposal for Mobilization Day "was such an astonishing and incredible proposition that one naturally concluded that the plan in most part was simply newspaper exaggeration." But the paper, having been assured that the war department really means to bring this show of military strength off, continues, "Even yet one can scarce adjust his thinking to such an amazing proposal. It is so utterly un-American, so utterly in conflict with all our proud traditions, so utterly in defiance of all common sense and of all the effort which the churches of America are putting forth in behalf of permanent peace, that it is difficult to persuade one's self that such a plan is actually being set on foot by the war department of our own nation. . . The vital and imminent question now is whether or not our war department shall be permitted to deny this aspiration that is stirring the hearts of America for leadership in new and holy adventure by throwing into our body politic the militaristic ambitions and practices of Europe and thus utterly disqualifying us to lead those nations out into anything

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City Temple, London, is seeking to mark its present fiftieth anniversary by raising the debt of about \$25,000 that has been standing against the property. An appeal is being made to Americans to join in this effort, and one anonymous American donor has already given \$5,000. This is the largest single gift ever received by the church.

Distribute Bibles to Chinese Soldiers

At noon on Easter Monday 4,000 men of the seventh brigade of the army of the Chinese General Feng Yu-hsiang received from the hands of their colonels pocket testaments, which they swore to read daily, while engaging also in personal evangelism. These men are in the brigade of General Chang Tze-chiang, a Christian who has attracted much attention in China for the power of his preaching.

Men from Overseas at Winona Lake

Three men from the British Isles are included in the program of the 30th annual Bible conference to be held at Winona Lake, Ind., Aug. 22-31. These are Dr. Frederick W. Norwood, of the City Temple, London; Dr. Arthur C. Hill, of Glasgow; and Dr. W. Graham Scroggie, of Edinburgh.

Claim Endorsements Fraudulent

The American Civil Liberties Union has charged that the American Legion misrepresented the endorsements being given the Legion's recently inaugurated anti-red drive. In the list of societies

said to be behind the campaign were several religious bodies, notably the Y. M. C. A., the National Catholic Welfare Council, the W. C. T. U., and the Hebrew Aid Society. The union presents disavowals from responsible officials of all these and other organizations, showing that the endorsements claimed from them do not exist.

Peace Actions of Churches in Poster Form

In marking the tenth anniversary of the outbreak of the world war the Church Peace Union, the World Peace Foundation, and the World Alliance for International Friendship through the Churches brought out a poster containing the official actions of leading denominations on the peace issue. The poster can be obtained from room 807, 70 Fifth Avenue, New York City.

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Modern Gypsies, by Mary Crehore Bedell. Brentano's, \$2.50.
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